The Nature of the PROPHESIES *of the* Old Teſtament *relating to the* MESSIAS.

AN

ANSWER

TO THE

FIRST PART

Of a late Author's Book, intitled,

A Diſcourſe of the Grounds and Reaſons of the Chriſtian Religion, &c.

IN A

LETTER

To a PERSON of HONOUR.

By a MINISTER *of the* Church *of* England.

LONDON:

Printed for JOHN WYAT, *at the* Roſe *in St.* Paul's *Church-Yard.* 1724.

Price One Shilling.

The Nature of the PROPHESIES of the Old Testament relating to the MESSIAS.

AN

ANSWER

TO THE

FIRST PART

Of a late Author's Book, intitled,

A Dialogue of the Grounds and Reasons of the Christian Religion, &c.

IN A

LETTER

To a PERSON of Honour.

LONDON:

Printed for John Wyat, at the Rose in St. Paul's Church-Yard. 1724.

Price One Shilling.

THE CONTENTS.

INTRODUCTION. *Page* 1.

I. *THAT tho' the Propheſies of the* Old Teſtament *are appealed to as an Evidence that* JESUS CHRIST *is the true* MESSIAS, *yet they do not appear deſigned, quoted or urged as the* ſole *Evidence of it.* Pag. 5.

II. *THAT tho' ſome of the Propheſies of the* Old Teſtament *are of a* Typical *or* Allegorical *Nature, yet a great many of them are* expreſs *and* literal. Pag. 11.

III. *THAT the Typical Propheſies of the* Old Teſtament *are* uſeful, *and* proper

The CONTENTS.

to the End for which they are given out. Pag. 33.

IV. THAT among the Author's Five Inſtances there is only One Propheſy certainly and properly Typical. Pag. 39.

V. THAT tho' all the Propheſies of the Old Teſtament relating to the MESSIAS were Typical or Allegorical, yet would the Concurrence of ſo many Circumſtances in One Perſon be an Invincible Proof of the Truth of his Pretenſions. Pag. 70.

THE Cloſe. Pag. 76.

[redacted]

SIR,

OUR Desire of my Thoughts in Answer to the late Performance Intituled, *A Discourse of the Grounds and Reasons of the* CHRISTIAN RELIGION, *&c.* The many Obligations I am under, which I shall ever be ready to acknowledge, and the sincere and hearty Affection with which I am tied to YOU, will not suffer me to dispute. And tho' I delight not in Controversies, which in Matters of Religion, especially the Fundamental Points, ought never to be undertaken without the greatest Delibe-

ration; yet having ſo few Means of obliging You, it will be thought, I hope, excuſable that I apply my ſincere Endeavours, under theſe Circumſtances, to give you all the Satisfaction I poſſibly can. And ſince you are pleaſed to engage me only as to the *Firſt Part* of the Book relating to the Typical Solution of the Propheſies of the *Old Teſtament*, I ſhall accordingly confine my ſelf entirely to it, omitting any Conſideration at preſent on the *Preface*, which the Author might as rationally have offered for himſelf as for any other, and leaving Mr. *Whiſton* to his own Defence. My Deſign is to uſe the Author with all the fair Dealing and Candor I am able; which, whatever the Caſe may be thought to require, is certainly the true Spirit of *Chriſtianity*. To trace him in every particular Period would require more Time than my preſent Leiſure will admit, which therefore I ſhall not attempt: Nor yet to conſider and examine the numerous Quotations from the Authors cited all along. It will, I preſume, be ſufficient for your Satisfaction, That the main Subject itſelf be handled, and the Author's Argument and Deſign Anſwered.

His *Introduction* relates nothing to the Argument, nor is of any Concern to us. The Divines of *Scotland* perhaps may thank him for it, as bringing with it great Diſcoveries, and granting them ſome Share at leaſt of Liberty, Senſe, and Learning. The Exclamation he makes upon the Compoſition of the *Common-Prayer Book* is too abſurd to need an Anſwer; neither ſhall I make it my Buſineſs to juſtify the Words of *an Act of Parliament*. Theſe Things therefore paſſed by, as of no Importance, I ſhall proceed as directly as poſſible to the main Buſineſs.

From a General View of our Author's Deſign, it will plainly appear level'd at the Foundation of the *Chriſtian* Religion; which, as he hints, entirely depends upon the Evidence of the *Old Teſtament*: Now all the Evidence of the *Old Teſtament* he will needs have to conſiſt in the Propheſies; which he affirms, upon his own Examination, as well as the Teſtimonies of others, to be* all of a Typical or Allegorical Nature, which being, as he inſinuates, no Evidence at all, he hopes he has ſufficiently opened his

* Diſcourſe of the Grounds and Reaſons, *&c.* p. 44.

Reader's Eyes, and leaves him to draw the Consequence.

THIS, tho' a short, is, I believe, an impartial Account of this *First Part* of our Author's Work: In which, that he runs upon many Gross Mistakes, I trust, will clearly appear to you from the Proof of the following Heads:

FIRST, *That tho' the Prophesies of the* Old Testament *are appealed to as an Evidence that* JESUS CHRIST *is the True* MESSIAS; *yet they do not appear designed, quoted, or urged as the* SOLE *Evidence of it.*

SECONDLY, *That tho' some of the Prophesies of the* Old Testament *are of a* Typical *or* Allegorical *Nature; yet a great many of them are* Express *and* Literal.

THIRDLY, *That the Typical Prophesies of the* Old Testament *are* Useful *and* Proper *to the End for which they were given out.*

FOURTHLY, *That amongst our Author's* Five *Instances there is only* One *Prophesy certainly and properly Typical.*

LASTLY,

LASTLY, *That tho' All the Prophesies of the* Old Testament *relating to the* MESSIAS *were Typical or Allegorical; yet would the Concurrence of* so many *Circumstances in* One *Person, be an Invincible Evidence of the Truth of his Pretensions.*

THESE Points, *Sir*, I shall proceed to prove in their Order, and conclude with some Observations upon the Whole.

I. *That tho' the Prophesies of the* Old Testament *are appealed to as an Evidence that* JESUS CHRIST *is the True* MESSIAS; *yet they do not appear designed, quoted, or urged as the* Sole *Evidence of it.*

IT does not follow, That because GOD had made a general Promise of a MESSIAS or SAVIOUR to the *Jews*, and had described him by many particular Characters, He would therefore give no other Evidence, or Demonstration, of him, when He should be actually sent and existing: For these Promises and Characters seem much more exhibited at first, to keep up the Hopes and Expectation of Him, than to become Proofs, or to be used as Evidence,

dence, of Him afterwards. Why they ſhould not be of ſome preſent Uſe to the *Jews*, when firſt publiſhed, I cannot ſee, and perhaps upon Examination it will be found that they were. And if to make them Proofs of the MESSIAS was not the *Sole* Deſign of Providence in giving them out, as very probably it was not, it will by no Means appear, that they were either delivered at firſt, or appealed to afterwards as the *Sole* Evidence of it; nor therefore will there be any Reaſon to ſuppoſe that CHRIST or his Apoſtles made them ſuch.

NAY, ſo far is our SAVIOUR from appealing wholly to the Propheſies of the *Old Teſtament*, for the Proof of his Miſſion; that He much more poſitively and expreſsly inſiſts upon others of a quite different Nature, *viz. The Excellency and Soundneſs of his Doctrine, and more eſpecially his Miracles.* In this Manner He applies himſelf to *Philip*, "*The* * *Words*, "ſays He, *that I ſpeak unto you, I ſpeak* "*not of myſelf.*——— They are, as I have "always declared, the Words or Inſtru-"ctions I have received from the FA-"THER, who hath ſent me: But if "the

* John xiv. 10, 11.

"the Purity and Goodneſs of theſe are "not of themſelves ſufficient to give you "entire Satisfaction, that I am ſent from "the FATHER: Then *believe me for the "very Works Sake*, (or διὰ τὰ ἔργα αὐτὰ, for "the Works themſelves) then let the Mi-"racles I have wrote in ſo beneficial and "plentiful a Manner be ſufficient Con-"viction to you." Thus does our SAVIOUR himſelf appeal, for the Truth of his Miſſion, or being the True MESSIAS expected by the *Jews*, to his *Doctrine* and *Miracles*: And conſequently the Propheſies of the *Old Teſtament*, were not expounded by him, or cited by his Diſciples, as the *Sole* Evidence of it. Had it been ſo, there would have been no Occaſion for his Miracles, or any other Proofs at all? eſpecially amongſt the *Jews*, who already were ſufficiently perſuaded that a *Meſſias* or *Redeemer* was to come, from the Propheſies themſelves. It does not appear therefore that the Propheſies were at all uſed as *demonſtrative* Evidence: 'Tis certain not as the *Onely* Proof. And as it will be evident, I truſt, from what I deſign to offer, That they were at leaſt *Uſeful Characters*, ſuch as being fulfilled, are proper to create Aſſent.

BUT as our SAVIOUR chiefly appealed to his *Doctrine* and *Miracles*: So

So his Apoſtles afterwards appealed chiefly, not to the Completion of Propheſies or Types in him, tho' they uſed them likewiſe, but to his *Reſurrection.* This was the Principal Evidence they were appointed to teſtify to the World; as appears from St. *Peter*'s Diſcourſe upon the Choice of a new Apoſtle into the Place of *Judas*: † *Of theſe Men,* ſays he, *that have companied with us all the Time that the Lord* JESUS *went in and out among us, —— muſt one be ordained to be a Witneſs with us of his Reſurrection.*

SINCE then it no where appears that the Original Deſign of Providence, in giving out theſe Propheſies, was to render them the only Proofs or Evidence of the MESSIAS: And ſince our SAVIOUR and his Apoſtles do not appeal to them as ſuch; it cannot juſtly be inferred on either hand, that they were deſigned, quoted, or urged as the *Sole* Evidence, nor indeed as the *Principal* one: And if they are not the *Principal,* much leſs the *Sole* Evidence, we ſhall certainly be at a Loſs to diſcover the Reaſon or Foundation upon which our Author's whole Performance, in this Reſpect, is built. For, if neither

† Acts i. 21, 22.

neither GOD at firſt deſigned, or our SAVIOUR and his Apoſtles afterwards make it ſo, as evidently appears from what has been offered they do not, he can have none, but his own Authority, to lay, as he manifeſtly does, the whole Streſs or Ground of our Religion upon this Teſt only.

BUT now to ſhew not only the Miſtake, but alſo the ſeeming Inſincerity of the Author in this Caſe; whereas he makes the ſole Dependance of the *Chriſtian* Religion to be upon theſe Propheſies, affirming, That * *if the Proofs from them are invalid, then is Chriſtianity falſe*: Yet acknowledges, That there are † *Arguments of another Nature, ſuch for Inſtance, as relate to the Authority and Genuineneſs of the Books, and the Perſons and Characters of Authors and Witneſſes.*— It would indeed have been very unaccountable, if after the Peruſal of *Grotius*, *Stillingfleet* and *Jenkin*, whom he ſo often quotes, he had not ſeen other Arguments urged, beſides that of Propheſy. But to evade the Force of theſe and at once to ſet them all aſide, he poſitively determines of them, That they

* Title of Chapter VII. † Diſcourſe. p. 30.

* *require more Application and Understanding*, than the Argument taken from the Propheſy does, or *than falls to the Share of the Bulk of Mankind.* But with how much Truth this is affirmed, will appear to any one, who conſiders that thoſe other Arguments are for the moſt part Appeals to the very Senſes and Reaſon of Man; whereas this of Propheſy, depends upon the *Authority of the Revealer*, and the Comparing the Propheſy with the Event, which requires ſome Skill in the Original Languages: As he cannot but ſee from his own Performance. Neither will it be poſſible for any Tranſaction of the BIBLE whatſoever to remedy this; for after all the Care that can be taken, there will be ſomething of the Original unexpreſſed; as we find in all Tranſlations, as well of the Ancient as of the Modern Languages. However, notwithſtanding he lays the whole Streſs or Dependence of *Chriſtianity* upon this Teſt only, yet we here have the Author agreeing with me, That there are *Arguments of another Nature*, upon which the Proof of it is acknowledged to depend as well as this of Propheſy; and for any thing he has ſhewn, in a more demonſtrative

* Ibid. p. 30.

monſtrative Way. And ſure no Man can be ſo thoughtleſs as not to perceive, that Arguments of different Natures, may alſo be of different Weight. This ought to have been our Author's firſt Conſideration, wherein the Uſe of his *Logick*, in meaſuring the Strength of a Proof taken from Propheſy, might have ſpared him abundance of needleſs Pains, as well as his whole Labour upon *Surenhuſius*. But ſince without any Conſideration of the Logical Nature of the Proof, *viz.* Whether it be Demonſtrative, or only Probable, or the like, he has made *Chriſtianity* entirely to depend upon this of *Prophecy*, the Falſity of which I have ſufficiently ſhewn: It will be proper to conſider the Manner wherein this is done. Having laboured to evince, what was never denied, That the Apoſtles prove *Chriſtianity* from the *Propheſies* of the *Old Teſtament*, he goes on to ſhew, That they are all of a *Typical* or *Allegorical* Nature. But to point out the Falſity of this, I ſhall now proceed to the Proof of the next Head.

II. *That tho' ſome of the Propheſies of the* Old Teſtament *are of a* Typical *or* Allegorical *Nature; yet a great many of them are* Expreſs *and* Literal,

IT is already proved, contrary to the Tendency of our Author's Argument, That *Chriſtianity* does not *ſolely* and *entirely* depend, for the Proof of its Truth and Certainty, upon the Propheſies of the *Old Teſtament:* Much leſs, if there be any *Expreſs* and *Literal* propheſies, can it be ſuppoſed, as the Author makes it, with any tolerable Senſe, to have its *entire* Dependance upon the *Typical* or *Allegorical* Ones. To ſhew therefore, that the *Typical* Propheſies are not the main Evidence, it will only be needful to Point out ſome of the *Literal* Ones. This I ſhall proceed to do, having firſt made this General Obſervation.

THAT, one great End of the Propheſies about the *Meſſias* was to give ſome Hints or Notice of the Purpoſe of GOD concerning him. Now, from the Thing itſelf, it plainly appears, that GOD gave out theſe Propheſies, and thereby revealed his Purpoſe of ſending the *Meſſias*, by *ſlow* Degrees, ſometimes giving a Promiſe or Character of him, and after ſome conſiderable Space of Time another, as his Infinite Wiſdom judged it proper; and this not in one uniform Way, but in different Methods. And accordingly

St.

St. *Paul* obſerves, That * GOD *at ſundry Times and in divers Manners ſpake in Times paſt, by the Prophets*, declaring ſome Part of his Will only: But the more fully to complete theſe Revelations of his Purpoſe, *in theſe laſt Days hath ſpoken to us by his Son*; and conſequently by Him given a more full Diſcovery of it. Whence it will neceſſarily follow, That we are to expect and receive that more full Diſcovery from Him and his Diſciples only. This will be found a Conſideration of great Weight, in the Maſſagement of the preſent Controverſy; which therefore, that it may not want its Foundation to ſupport it, I ſhall briefly confirm. Our SAVIOUR evidently profeſſes this, declaring, That He came to publiſh and perform the Will of his FATHER who ſent him, † *Not ſpeaking of himſelf*, but *making known all Things that he had heard of the Father.* And as this was our SAVIOUR's, ſo was it, as of Conſequence it needs muſt be, the Buſineſs of the Apoſtles. Accordingly St. *Paul* declares in general, *We*, the Apoſtles, ‖ *ſpeak the hidden Wiſdom which* GOD

* Heb. i. 1, 2. † John xiv. 10. and xv. 15.
‖ 1 Cor. ii. 7. and Coloſ. i. 26.

GOD *ordained before the World.* Hence it is unconteſtable, That, this *hidden Wiſdom* or *Will of the Father,* not before ſo fully revealed, but in Part diſcovered *at ſundry Times, and in divers Manners,* is to be taken from our SAVIOUR himſelf and his Apoſtles, as they have, we ſee, unanimouſly declared. Neither can there be any Diſpute, Whether they were Perſons well qualified and ſufficiently enabled to do it, if it be conſidered, that they themſelves were Prophets; and ſo may reaſonably be ſuppoſed, as well qualified to interpret Propheſies before given out, as to propheſy of Things to come.

NOW, that in this Caſe of the *Old Teſtament* Propheſies, GOD was pleaſed to reveal Himſelf *in divers Manners*, expreſſing ſome of them in *poſitive* Terms, as well as others in a *myſtical* Way, I ſhall endeavour to make appear in particular Inſtances: For it cannot be inferred, that becauſe our SAVIOUR and his Apoſtles were ſent to explain the Purpoſe of GOD in them; that, I ſay, they were all therefore of a *myſtical* Nature; it being as neceſſary for them to apply the *Literal* ones, as to cite and interpret the *Allegorical.*

FIRST then, as my Method requires, as to the *Literal* ones, I cannot but obſerve, That the Propheſies of the *Old Teſtament*, relating to the *Meſſias*, and which plainly and expreſsly Point at JESUS CHRIST; and can be interpreted of no One elſe, with any tollerable ſhew of Reaſon, much leſs with equal Strength and Exactneſs, are ſo many, that nothing, one would almoſt think, but wilful Blindneſs, could hinder a Man, of any tollerable Senſe, from obſerving them. Nay, they are almoſt all ſo expreſsly quoted, that it ſeems ſcarce poſſible for any ſerious Man to read over the *New Teſtament*, and yet overlook them. But ſince our Author, after all his Search, is ſo far at laſt miſtaken as entirely to neglect them, and lay the whole Streſs of *Chriſtianity* upon the *Myſtical* Propheſies, which are plainly not deſigned as direct and poſitive Proofs at all; I ſhall now fairly lay before you, *Sir*, ſuch evident Propheſies of the *Meſſias*, cited for the moſt Part in the *New Teſtament*, as can be applied to no Perſon but our SAVIOUR only.

1. THE Promiſe which GOD made to *Abraham*, mentioned by St. *Peter*,

ter *, and applied to CHRIST, That ** *in his Seed ſhould all the Nations of the Earth be bleſſed.* Cannot be ſaid to have been fulfilled in *Iſaac*, as ſome have weakly contended, or any other Perſon of that Age, but in the Perſon of our SAVIOUR only; who *,* *took upon him the Seed of* Abraham; and by whoſe Salvation, procured for Mankind in general, all the Nations or Families of the Earth are bleſſed, *i. e.* put into a Capacity of being ſo. For thus St. *Paul* argues directly from the Words of the Promiſe themſelves: † *To* Abraham, ſays he, *and his Seed were the Promiſes made; he ſaith not, And to Seeds, as of many, but as of One, And to thy Seed, which is Chriſt.* A Man would reaſonably have expected, That the Author who ſo expreſsly contends, That *all* the Propheſies of the *Old Teſtament* were *Myſtical*, ſhould have particularly conſidered this Paſſage, wherein the Apoſtle directly ſhews the Propheſy to be Literally fulfilled in CHRIST. But whether he has wilfully omitted this, or too careleſsly overlooked it, I ſhall leave to the Reader's Conſideration.

2. THE

---

* Acts iii. 25. ** Gen. xxii. 18. *,* Heb. ii. 16.
† Gal. iii. 16.

2. THE Propheſy of *Jacob*, That * *the Sceptre ſhould not depart from* Judah, *nor a Lawgiver from between his Feet, until* Shiloh *come*; and that *to him ſhould the gathering of the People be*; is interpreted of the *Meſſias* by the ancient *Jews* in their *Targum* or *Chaldee Paraphraſe*, and was thoroughly compleated in the Time of CHRIST; with whom the Expreſſions of the Propheſy exactly agree. For whether we take the Word *Shiloh* as another Name for the *Meſſias*, as the *Targum* explains it, or whether it be underſtood as an *Appellative*, with the *Suffix He* for *Vau*, and ſo to ſignify *his Son*, that is, the Son of *Jacob*, καὶ ἐρχῶ, the Characters will either way agree with CHRIST: For He was of the † Tribe of *Judah*, and ſo the Son of *Jacob*: The *Sceptre* and *Lawgiver* began to depart from *Judah* in his Time, *Judea* being then reduced into the Form of a *Roman Province*. And the Gathering of the People or *Gentiles* to Him, that is, to his Name or Religion, being made immediately after his Death, by his Apoſtles.

* Gen. xlix. 10. † Heb. vii. 14.

3. Of all the Prophets, ſucceeding *Moſes*, none was ſo like him, either in Doctrine or Miracles, as our Saviour: And conſequently his Propheſy, quoted by * St. *Peter*, and applied to Christ, That † God *would raiſe up a Prophet, from among their Brethren, like unto himſelf*; was Exactly and Literally fulfilled in our Saviour. Our Author has indeed obſerved, That ‖ this *famous Paſſage (which ſome interpret literally to mean* Jesus Christ, *and which* Luke *in two Places refers to as ſpoken of* Jesus Christ*) is generally underſtood, and particularly by* Grotius *and* Stillingfleet, *to ſignify in its immediate Senſe a* Promiſe of a Succeſſion of Prophets; *and he particularly refers us to the judicious Reaſonings of the latter.* Biſhop *Stillingfleet*'s Reaſonings are indeed very plauſible; but, with all the Reſpect due to ſo great a Name, I muſt beg leave to obſerve, They are merely Hypothetical Conjectures, but not Proofs. For whereas he ſuppoſes it reaſonable, that God ſhould give the *Jews* Notice of his Deſign to raiſe up a Succeſſion of Prophets among them, and that it was included

* Acts iii. 22. † Deut. xviii. 18. ‖ Diſc. p. 49.

included in the very Words of this Propheſy. It is manifeſt, that there was no Neceſſity of its being ſo included: Becauſe, GOD had ſufficiently intimated ſuch a Succeſſion in the Rule given Verſe 22d to diſtinguiſh a falſe Prophet from a true one: And ſo the Biſhop himſelf infers, "* It is one Argument, ſays he, "GOD intended a Succeſſion of Prophets, "when He laid down ſuch Rules in his "Law for the judging of them, whether "they were truly inſpired or no." And this he argues, as I do, not from the 18th, but 22d Verſe. It ſeems therefore plain to me, That GOD having given a Promiſe of the Great Prophet or *Meſſias*, who ſhould be moſt like to *Moſes*, and on whoſe Doctrine the *Jews*, after the Expiration of the Law of *Moſes*, ſhould rely, did at the ſame time intimate that a Succeſſion of Prophets alſo ſhould ariſe among them, whom they ſhould diſtinguiſh from falſe ones, by the Rule there laid down, and to whom they ſhould adhere, and not to *Inchanters*, *Witches*, *Charmers*, or the like, mentioned Verſes 10, 11.

* *Stillingfleet's* Origin. Sacræ. Lib. II. cap. iv. Sect. 1. P. 100.

4. THE Propheſy of *Iſaiah*, concerning * *the Stem of* Jeſſe, *and the Branch that ſhould grow out of his Roots*, hinted at by St. *Paul* †, and applied to CHRIST, is fairly applicable to Him, and to Him alone: For all the Characters, which *Iſaiah* gives of the *Branch*, that is, as the ancient *Jews*, and we with the Apoſtle interpret it, the MESSIAS, as another Name for him, exactly agree with our SAVIOUR, and the Nature of his Spiritual Kingdom, and with no one elſe. The growing of the *Branch* out of the Root of *Jeſſe*, intimating the Riſe of a moſt Remarkable Perſon to proceed out of the Family when reduced to a low Eſtate, deſcribes our SAVIOUR, who was born in the Family when at its loweſt Ebb: ‖ *On whom the Spirit of the* LORD — *the Spirit of Wiſdom and Underſtanding did* moſt eminently *reſt.* — The Conſequence of whoſe Doctrine, if regularly practiſed, would neceſſarily be, An happy Union, and perpetual Peace among Men; which the Prophet expreſſes by a proper Alluſion, ‖ *The Wolf ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid.*

5. WHAT

---

* Iſa. xi. 1, 2, *&c.* † Acts xiii. 23. ‖ Iſa. xi. 3.
‡ Hoſea ver. 6.

5. WHAT *Isaiah* has propheſied concerning the Sufferings of the *Meſſias* in Chapter liii, which our SAVIOUR applies to himſelf *, and both St. *John* † and *Philip* ‖ interpret of Him, cannot be fairly underſtood of any one elſe, but is *expreſsly* and *literally* fulfilled in our SAVIOUR only. For of whom, but of Him, can it be ſaid, That *He was wounded for our Tranſgreſſions; that the* LORD *hath made his Soul an Offering for Sin, and hath laid on him the Iniquity of us all?*—— I know there have been various Attempts to apply this Propheſy to ſome one living in the Time of *Iſaiah*, but to little Purpoſe. For the Contents of this Chapter cannot refer to King *Hezekiah*, who was never afflicted in the Manner it deſcribes, nor *led at all to the Slaughter*, but died in Peace, and was buried, as a particular Teſtimony of his Peoples Reſpect to him, in the Sepulchres of the Sons of *David*. Neither can they refer to *Joſiah*, who was ſo far from being *deſpiſed and rejected of Men*, that no Prince was ever more happy all his Reign than he; tho' at laſt he was ſlain by *Pharao Necho* at the Battle of *Megiddo*, which was

* Luke xxii. 37, † John xii. 38. ‖ Acts viii. 35.

was all the Battles he ever fought, and all the War, according to the Scripture Account, he was ever engaged in: And herein, How did he *bear the Tranſgreſſions of his People?* Or, How did GOD *lay on him the Iniquities of them all*, who fell as well as he? Nor, Laſtly, can they ſpeak of *Jeremiah*, who, for any thing that certainly appears, died a natural Death, and cannot be ſaid to have been *cut off from the Land of the Living*, any more than *to bear the Sins of Many*.

6. THE Meekneſs and Conſtancy of the MESSIAS, deſcribed by *Iſaiah* *, quoted by St. *Matthew* †, and applied to our SAVIOUR, is *Literally* true of Him, and can be applied to no one elſe. The Deſcription of his Meekneſs, That *He ſhould not cry*, &c. no body can deny to agree with Him, "Our SAVIOUR's whole "Carriage ‖, (as a Learned Divine ſpeaks) "both to his own Diſciples, who were "ſuch as would have ſufficiently exer-"ciſed a great Patience, as well as to "his deadly Enemies, argues his Admi-"rable

* Iſa. xlii. 1, 2, 3, 4. † Matth. xii. 18, 19, 20.
‖ Dr. *Burton*'s Sermon on the Authority of Men in the Kingdom of CHRIST. p. 4.

" rable Mildneſs; and that He it was in
" whom that Propheſy was fulfilled, That
" *He ſhould not Cry, nor lift up, nor*
" *cauſe his Voice to be heard in the*
" *Streets.*" Nor does the Deſcription of his Conſtancy leſs agree with CHRIST, *who never failed in his Purpoſe, nor was diſcouraged*, tho' no Man ever ſtrove with ſuch hard and aſtoniſhing Circumſtances as He did: Nor did any of the *Jewiſh* Nation, but He only, *Bring forth Judgment to the* Gentiles, nor *the Iſles wait for*, or receive *the Law of any other Perſon* belonging to that Kingdom, but of JESUS CHRIST. All theſe Particulars we find then, exactly fulfilled in our SAVIOUR, and all theſe the Prophet requires to concur in the True MESSIAS: So that how our Author can term this a *Myſtical* or *Allegorical* Propheſy, I cannot imagine.

7. OUR SAVIOUR himſelf ſays of the Propheſy of *Iſaiah*, concerning his Miſſion and Doctrine, * *The Spirit of the* LORD *is upon me, becauſe the* LORD *hath anointed me to preach good Tidings unto the Meek, he hath ſent me to bind up the broken Hearted, to proclaim Liberty*

* Iſa. lxi. 1, 2, 3.

berty to the Captives, and the Opening of the Priſon to them that are bound. * *This Day is this Scripture fulfilled in your Ears.* Than which nothing can be more evident to any one who will conſider the Nature of his Doctrine, the Benefit of his Miracles, and the like; ſo that this being ſpoken of the MESSIAS, and Literally true of our SAVIOUR, is another Inſtance of a Prophecy no ways *Typical* or *Allegorical.*

8. THERE could be no Propheſy more clearly or literally fulfilled than that of *Joel,* † *And it ſhall come to paſs afterwards, that I will pour out my Spirit upon all Fleſh; and your Sons and your Daughters ſhall propheſy, your old Men ſhall dream Dreams, your young Men ſhall ſee Viſions,* &c. The Completion of which moſt evidently was in the Deſcent of the HOLY GHOST on the Day of *Pentecoſt*: And the great Surprize, which this wonderful Occurrence gave the *Jews,* occaſioned St. *Peter's* ‖ citing this Propheſy in Vindication of it.

9. NEITHER could there be any Propheſy more expreſsly and literally fulfilled

---

* Luke iv. 18,—21. † Joel ii. 28. ‖ Acts ii. 17.

ed than that of our SAVIOUR's Triumphal * Entry into *Jeruſalem*, foretold by *Zechariah* with its particular Circumſtances †, in theſe Words, *Rejoyce greatly, O Daughter of* Zion; *ſhout, O Daughter of* Jeruſalem: *Behold thy King cometh unto thee: He is juſt; and having Salvation, lowly, and riding upon an Aſs, and upon a Colt, the Foal of an Aſs.* The *Literal* Completion of which Propheſy is ſo clear and notorious, that a Man muſt ſhut his Eyes that will not ſee it. But it would be very uncharitable, I acknowledge, to make any ſuch Charge upon our Author, who lays in ſo great a Claim to the noble Advantages of Liberty, Senſe, and Learning.

10. BUT that I may not be tedious, in mentioning too many Particulars, I ſhall only inſiſt on One Inſtance more, which is this; That the *Meſſias* ſhould come in the Times of the Second Temple, the Prophet *Haggai* having foretold, That ‖ *the Glory of this latter Houſe*, or Temple, *ſhould be greater than of the former*, which could be verified in no other Reſpect, but in the Preſence of CHRIST in it, who was the True *Shecinah* of

E the

* Matth. xxi. 5. † Zech. ix. 9. ‖ Hag. ii. 9.

the Divine MAJESTY: Agreeable with which the ſame Prophet declares, in the Words of GOD, * *And I will fill this Houſe with Glory, ſaith the* LORD *of Hoſts*: Which is alſo, in the ſame poſitive Manner, foretold by *Malachy*, who ſays, *** *The Lord, whom ye ſeek, ſhall ſuddenly come to his Temple: Even the Meſſenger of the Covenant, whom ye delight in: Behold, he ſhall come, ſaith the* LORD *of Hoſts*. If any Man can make a Myſtery of this, it muſt be owned, he will ſhew himſelf very acute in eſpying Types and Allegories: But I verily perſuade myſelf he will find it too plain, even by the Abuſe of Words or Force of Wit, to render it obſcure. Tho' it cannot be ſuppoſed, that a Man of Genius, Senſe, and true Spirit can ſo far debaſe himſelf, as to become a Tool to ſuch vile and little Purpoſes. I do not offer this by way of Reflection upon the Author, who I charitably hope is much better diſpoſed: But to ſhew how undeniably evident this Propheſy is, and how far from any the leaſt Appearance of Type or Allegory.

BUT I

* Hag. ii. 7. ** Malac. iii. 1.

BUT, beſides theſe I have inſiſted on, many are the Propheſies of the *Old Teſtament*, and theſe for the moſt Part cited in the *New*, which can by no juſt Rules be reduced under the Head of Myſtical ones; to ſome of which for Brevity's Sake I ſhall only refer *.

FROM this ſhort View, of the foregoing Propheſies, it is manifeſt, that our Author makes a very falſe Uſe of his Argument on Propheſies in general, by laying *all* the Dependance of our Religion upon ſuch only as are purely Myſtical; which undoubtedly are not deſigned as poſitive Proofs at all; but merely as Diſcoveries of the ſecret Will of GOD, concealed under them, as I have already argued: And conſequently his whole *Hypotheſis*, which is built upon the Preſumption that they are all Allegorical, is entirely Falſe and Groundleſs.

* Pſalm xvi. 9. cited Acts ii. 25.
Pſalm xxii. 16, 18 —— Matt. xxvii. 35. Joh. xix. 24.
Pſalm xxxiv. 20. —— John xix. 36.
Pſalm cx. 1. —— Matth. xxii. 44.
Hoſeah vi. 2. —— 1 Cor. xv. 4.
Micah v. 2. —— Matth. ii. 6.
Zach. xiii. 7, *&c.* —— Matth. xxvi.
Daniel vii. 14. —— Luke i. 33. with ſeveral others.

ONE would indeed wonder how it was poſſible for any Man to paſs over ſo many *Literal* and *Direct* Paſſages, and frame a Scheme, in direct Oppoſition to them, out of *Five* Inſtances, ſuppoſed (tho' wrongfully) to be of a quite different Nature, did we not ſee the ſame Sort of Practice exerciſed in other Caſes: In which a few obſcure Texts of Scripture are urged, againſt an Ocean of plain and obvious ones, the whole Tenor of the BIBLE, and Analogy of Faith.

AND this, I think, is enough to ſhew, *Sir*, That the Gentleman wholly argues upon a falſe Bottom: As alſo, That the ſo many Literal Propheſies, he has abſolutely paſſed over, are a Poſitive and Direct Proof of the Truth of CHRISTIANITY, *as far as* any Proof at all can be fetched from the Nature of Propheſy *itſelf*. However, I am not concerned to inſiſt upon this at preſent: But having thus Pointed out ſome of the Literal Propheſies, which is ſufficient for the Proof of this Point; I ſhall now proceed to the next.

III. *That the Typical Propheſies of the* Old Teſtament *are* Uſeful *and* Proper *to the End for which they were given out.*

GOD

GOD having been pleaſed to deſcribe ſome of the MESSIAS's Circumſtances in a *Typical* or a *Myſtical* Way; and our SAVIOUR declaring, That He was ſent to reveal the ſecret Purpoſe of GOD in general, and conſequently that Part of it contained under theſe *Types* or *Myſteries* in particular: Hence proceeds the Reaſon or Neceſſity of our SAVIOUR's * *Expounding the Scriptures to his Diſciples*; *viz.* Becauſe He was the Perſon appointed to it. And then it being the Good Will or Pleaſure of GOD to give out theſe Types or Myſtical Repreſentations of Him, to be expounded by him afterwards: Hence we ſhall be naturally led to conclude, "That when any Part of the *Old Teſta-*
"*ment*, of a Typical Nature, is ſaid to
"be fulfilled, we are to underſtand it as
"ſo fulfilled according to the precedent
"Purpoſe or Predetermination of GOD,
"who was pleaſed in that *Paſſage*, *Cere-*
"*mony*, or *Occurrence* to typify or re-
"preſent ſomething, afterwards to be
"tranſacted; upon the Execution or Per-
"formance of which Thing, ſo predeter-
"mined, that *Paſſage*, *Ceremony*, or *Oc-*
"*currence* is ſaid to be fulfilled, or the
"Purpoſe

* Luke xxiv. 27.

" Purpoſe of GOD concerning it to be " effected."

THIS being the Nature, *Sir*, of theſe Repreſentations of Typical Propheſies, I deſire you will particularly remark, for the Reaſonableneſs of them, That GOD, having determined to reveal, as obſerved before, ſome of the Proceedings of his Providence, *in divers Manners*, and amongſt the reſt to conceal ſome of them in ſome Meaſure, to be diſcovered or expounded by the *Meſſias* afterwards, He certainly was at his own Liberty to chuſe what Method He thought fit for that Purpoſe. *His Choice* therefore of this Typical Way is ſufficient to juſtify it. But becauſe I would willingly omit nothing, I can think of, which may any ways ſet the Buſineſs in a clear Light to you, I ſhall advance another Conſideration, which may further ſerve to juſtify it, from the Nature of the Method itſelf.

NOW this Method will evidently appear proper, if it be conſidered, That theſe Repreſentations are generally, in themſelves, antecedent to any Command, of no intrinſic Value: And, that Things of that Nature are the moſt ſutable or convenient to exhibit a Repreſentation of a future Tranſaction. For the leſs Value theſe Repreſentations

preſentations are of, in themſelves, the more eaſily and plainly will it appear, that they were not done or appointed for their own Sakes, but chiefly for ſome other Purpoſe. In the Caſe then, *viz.* of the Ceremonies of the *Jewiſh* Law, of a great Part of which it may be ſaid, that they were not appointed for any apparent *Worth in themſelves*; we have juſt Reaſon to acquieſce in the Interpretation, the Apoſtle gives of them, *viz.* That *the* * *Law*, namely, of the *New-Moons* and *Sabbaths*, of *Meats* and *Drinks*, † *is a Shadow of Things to come*, or, more emphatically, ‖ *of good Things to come*, *Theſe*, having no intrinſic Goodneſs in themſelves. Tho' therefore the Authority of GOD, inchuſing what Method He thinks fit, *is*, and ought to be eſteemed, ſufficient to juſtify it: Yet is this Way very reaſonable and proper to the Purpoſe for which it was deſigned.

CALL this Method a *Secondary*, *Myſtical*, *Typical*, *Allegorical*, *Ænigmatical Application* or *Accommodation*, or whatever elſe you pleaſe, (which are only Words of human Invention to expreſs it by) 'tis ſtill the Method GOD has choſen; and ſuch an one too, as in itſelf is very

* Heb. x. 1. † Coll. ii. 17. ‖ Heb. x. 1.

very proper and ſuitable to its Deſign; *viz.* To conceal the ſecret Purpoſe of Providence under it, till the Time appointed for its Revelation. Tho' it is not improbable, but that there might be likewiſe ſome preſent Uſefulneſs in this Method to the *Jews*: Such, for Inſtance, as the raiſing in them an Expectation of better Things to come; and the ſtirring them up to a Spirit of Piety, and ſecuring their Devotion, till they ſhould receive a more complete Revelation of the Mind of GOD by the *Meſſias*. And that the *Jews* had ſuch an Expectation is plain enough from the Expreſſion of the *Woman of* Samaria to our SAVIOUR; * *I know*, ſays ſhe, *that* Meſſias *cometh, which is called* CHRIST: *when he is come, he will tell us all Things.*

BUT to ſhew that this was a Method which GOD was pleaſed to take, a particular Example of it may be ſeen in † *Ezekiel*, whom the LORD appointed as a Type or *Sign* of the Calamity afterwards to befal the Temple, and of the Behaviour of the *Jews* under it. Upon the Death of his Wife he was forbidden to ſhew any of the uſual Tokens of Mourning,

* John iv. 25. † Ezek. xxiv.

ing, but rather to dreſs himſelf in a contrary Habit, and that in ſuch a peculiar Manner that the People might take particular Notice of it. This Action in it ſelf was of an indifferent Nature, of no *intrinſic Value*, but yet ſuch we find as raiſed the Expectation of the People, who could not reſt till they had prevailed upon him, with their Importunities, to explain to them the Meaning or Deſign of it: *Wilt thou not tell us*, ſay they, *what theſe Things are to us, that thou doſt ſo?* And had he not then explained himſelf to them; yet, in the Event of Things, upon the Deſtruction of the Temple, no Man could have reaſonably doubted, but that, being applied to that Purpoſe afterwards, he did it with an Eye to that Calamity.

THE Caſe is plainly the ſame in all the other Types of the *Old Teſtament*, tho' not ſo immediately applied; GOD having determined to keep his Purpoſe in them ſecret, till they were accompliſhed, and his Deſign anſwered; at which Time He ſent our SAVIOUR and his Apoſtles to explain or reveal what He had determined in them, to the World.

AND as to those Prophesies which, tho' not Typical, are yet expressed by some Rhetorical Figures; *Grotius* has given us an unanswerable Solution, * who says, "That there are many Things in Holy "Scripture, which cannot be understood "in the immediate Sense of the Words, "but by some particular Figure, the "*Jews* themselves are not unsensible: "As when GOD is said to *come down*; "when a *Mouth*, *Ears*, *Eyes*, and *No-"strils* are ascribed to Him. What Rea-"son then can be urged that we should "not also expound many of the Expres-"sions, which speak of the Times of the "*Messias*, in the same Manner? That *the "Wolf*, for Instance, *should dwell with "the Lamb*, *the Leopard with the Kid*, "*the Lion with the Herd*; That *the In-"fant should play with Serpents*; That *the "Mountain of the* LORD'S *House should "be exalted above all the Hills*; and, "that *all Nations should repair thither*, "*to offer Sacrifice*." This is plainly urging a Parity of Reason to be used, in explaining the Prophesies by the same Figures, by which other Passages are explained, and of which for all that there is no Debate, which is but a just Demand; and

* Grotius De Veritate Rel. Christ. Lib. V. Sect. 18.

and it will appear rather Obſtinacy than Candor and real Conviction to deny it. And ſince I am here offering Reaſons for the Juſtice of interpreting theſe Propheſies in a Typical or Figurative Way, it may not be amiſs to add the weighty Conſideration of a * Learned Divine; which I ſhall give you in his own Words:

1. "IT was neceſſary that the Pro-
"pheſies relating to the *Goſpel* and the
"Spiritual Benefits thereof, ſhould be
"delivered to the *Jews* under the Em-
"blems of Temporal Bleſſings, and ſuch
"Repreſentations as would appear moſt
"Glorious in their Apprehenſions, in
"order to recommend them more pow-
"erfully to their carnal Minds, and world-
"ly Affections. Whereas if the Nature
"of CHRIST's Kingdom had been ſet
"forth plainly by the Prophets, as it was
"in itſelf, they would have received
"the Promiſes but coldly, and had but
"a faint Deſire to ſee them accompliſh-
"ed. 'Twas the Earthly Kingdom of
"the *Meſſias* which they ſet their Hearts
"upon; this raiſed in their Minds an

 "earneſt

* *Lowth*'s Directions for Reading the Scripture. Chap. VII. p. 68.

" earneſt Expectation of the *Redeemer of*
" *Iſrael*, and made them ſuch zealous
" Preſervers of thoſe Holy Records,
" which gave them a Title to that Glo-
" rious Promiſe: Whereas if the Spiri-
" tual Nature of CHRIST's Kingdom had
" been clearly foreſhewed, if the Pro-
" phets had plainly diſcovered that the
" *Gentiles* were to be *Fellow-Heirs* with
" the *Jews*, and *Partakers of the ſame*
" *Promiſes*, they would in all Probabi-
" lity have ſlighted and rejected the Pro-
" miſes concerning the *Meſſias*, as they
" did CHRIST himſelf when He ap-
" peared.

2, " IT was requiſite that the Times of
" the *Goſpel* ſhould be foretold with ſome
" Degree of Obſcurity, and couched under
" Veils and Figures, becauſe the *Jews*
" themſelves were to be the Inſtruments
" in bringing about the Work of Man's Re-
" demption by the Death and Sufferings
" of the *Meſſias*: Which if it had been
" clearly foretold, the Propheſies would
" have defeated their own Accompliſh-
" ment, and we cannot ſuppoſe, humanly
" ſpeaking, that the *Jews* when they
" were thus forewarned, would have had
" a Hand in *crucifying their King*, and
" deſpitefully uſing Him that was the
" Hope, the Expectation, and the *Glory*

" *of*

" *of* Iſrael: Whereas *becauſe they knew*
" *him not, nor yet the Voices of the Pro-*
" *phets, they fulfilled them in Condemn-*
" *ing him*, as St. *Paul* tells us.

3. " The Vail drawn over the Prophe-
" ſies, is very ſerviceable to that wonder-
" ful Conduct of Providence, in appoint-
" ing the *Jews* to be Witneſſes and Con-
" ſervators of thoſe very Propheſies which
" ſhew the Unreaſonableneſs of their Un-
" belief. They carry the *Chriſtians* Books
" and Evidences for them, as St. *Auſtin*
" acutely obſerves, and GOD hath there-
" fore diſperſed them over the World,
" that they might bear witneſs to that
" Truth which they themſelves refuſe to
" acknowledge, whilſt they continue zea-
" lous Aſſertors of thoſe Divine Oracles,
" which prove that our JESUS whom
" they deny, is the very CHRIST."

BUT if we conſider the Caſe in a more familiar Light, there will not perhaps appear ſo much Difficulty in it as our Author all along charges it with. For this Purpoſe, is uſually brought the Tranſaction between *Jonathan* and *David*, in the Words of the former there being manifeſtly a double Senſe, the *literal one* ſpoken to the Lad, ſent to find the Arrows,

rows, * *Make ſpeed, haſte, ſtay not*, and the *myſtical one*, couched under the ſame Words, whereby *David*, who lay within Hearing, was admoniſhed to betake himſelf to a ſpeedy Flight. Thus, again, If your Friend to raiſe your Expectation and engage your Company, ſhould aſſure you, "That you ſhould meet with a noble *Collation* at a Place where he would take "you in the Evening, and ſhould afterwards lead you to the Hearing of ſome "extraordinary new *Play*, could you "doubt that by the Word *Collation* he "meant the *Play*? I ſuppoſe not." Theſe Caſes are not perhaps exactly parallel with the Propheſies, but they equally anſwer my Purpoſe, which is to ſhew, That it is no ſuch wonderful Thing, that the ſame Words ſhould be capable, at the ſame Time, of a double Signification.

AND having conſidered how far theſe myſtical or Typical Propheſies were *Uſeful* and *Proper* to their deſigned Purpoſe; it might, in the Cloſe of this Head, be convenient to enquire, In what Meaſure the Diſcovery and Explication of them will conduce to the Confirmation of the Faith? But as this will partly appear from

* 1 Sam. xx. 38.

from what has been already ſhewn of their Aptitude to the original Deſign and Intent of them, and partly from the Exactneſs of the Explications, which will beſt appear from the Particulars themſelves; I ſhall leave this to be inferred afterwards; and proceed to the Examination of the Author's Inſtances; wherein I think it will appear,

IV. *That among the Author's* Five *Inſtances there is only* One *Propheſy certainly and properly Typical.*

1. ST. *Matthew* tells us of the Conception of the Bleſſed *Virgin* and of the Birth of CHRIST, *All this* * *was done that it might be fulfilled, which was ſpoken of the* LORD *by the Prophet, ſaying, Behold, a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his Name* Immanuel. "But the Words, ſays our † Author, "as they ſtand in "*Iſaiah*, from whence they are ſuppoſed "to be taken, do, in their obvious and "literal Senſe, relate to a young Woman in the Days of *Ahaz*, King of *Judah*." For the Proof of which Aſſertion he appeals to the *Context*: From whence therefore

* Matth. i. 22, 23. † Diſcourſe. p. 41.

fore I ſhall endeavour likewiſe to ſhew, That theſe Words of *Iſaiah*, do, in their Literal and Obvious Senſe, evidently relate to the *Meſſias*.

NOTHING can be more plain than that two different Perſons are here diſtinctly ſpoken of, as the Mothers of *Two* different Children. In Chapter the *Seventh* Verſe the *Fourteenth*, which St. *Matthew* quotes, a *Virgin* is ſpoken of: In Chapter the *Eighth*, Verſe the *Third*, which the Author confounds with that quoted by St. *Matthew*, the *Propheteſs*. The *Son of the former*, is called *Immanuel*; the *Son of the latter Maher-ſhalal-haſh-baz*: Which Names are of very different Significations; and what the Prophet applies to the one, cannot agree with the other. For whereas it is ſaid of the former, *viz.* IMMANUEL, * *The ſtretching out of the Wings of the King of* Aſſyria, *ſhall fill the Breadth of thy Land, O* IMMANUEL; which Land is expreſsly called, *the Land of* Judah; this cannot be underſtood of the Son of the Propheteſs, but plainly of the *Meſſias*, the Son of *David*, and Heir of the Kingdom. And conſequently the Propheſy quoted by St. *Matthew*, where, in the Chapter before, *Immanuel*

* Iſaiah viii. 8.

manuel is mentioned, is ſpoken of the ſame Perſon, *viz.* the *Meſſias*, alſo. This, I think, is notoriouſly evident, as will appear to any one, who will give himſelf the Trouble of examining the Places: And this Conſideration might of itſelf have been ſufficient; but that the Author has endeavoured to ſtrengthen his Interpretation of the *Context* by two particular Reaſons, which muſt be conſidered.

THE *Firſt* is by obſerving from † *Eraſmus*, That the *Hebrew* Word *Almà*, ſignifies a *young Woman* in general, and ſo not a *Virgin* in the ſtricteſt Senſe of the Word.

BUT, whatever *Eraſmus*, or any one elſe may ſay, there ſeems no ſufficient Reaſon to admit of this Lax Senſe of the Word, either if its Derivation be conſidered, or the Uſe of it in the *Old Teſtament*, or that the *Targum* and *Septuagint* both interpret it of a Pure *Virgin*.

THE known Derivation of the Word is from the *Radix Alam*, which in *Niphal*, where the *Hebrews* uſe it, ſignifies *to be concealed*, or *kept up in private*, from the

† Diſcourſe. p. 41.

the Sight of the World. The Uſe of which was manifeſtly taken from the ancient Cuſtom of the *Eaſtern* People, which even yet very much prevails amongſt ſome of them, who confine their *Virgins* in their own Houſes, till they think it proper to diſpoſe of them in Marriage: For which Reaſon the Diſpoſal of them, according to the *Jewiſh* Law, is wholly left to their Parents. And even amongſt Women, tho' in Years, this Cuſtom of keeping at Home ſo much prevailed, that, to expreſs the *Harlot*, they uſed this *Periphraſis*, *The Woman that goes abroad*. And hence it is undeniably evident, that the Word *Alma*, *i. e.* the *Virgin* or the *Concealed*, can ſignify nothing but a *Virgin* in the ſtricteſt Senſe. But this will be ſtill further confirmed by obſerving,

Secondly, THAT the *Old Teſtament* uſes the Word moſt plainly in this Senſe. Thus *Geneſis* 24, *Rebecca*, who in Verſe 16, is expreſsly ſaid *not to have known a Man*, is, Verſe 43, called *Ha-Alma*, that is, *The Virgin*, by way of Emphaſis. But, in Chapter vii. of the *Canticles*, Verſe 8, there is a moſt clear Diſtinction made between the *Queens*, that is, married Women, and the *Concubines* or Harlots, and the *Alamoth*, that is, *Virgins*. Neither is there one Place in all the *Old Teſtament* where

where the Word is plainly and certainly uſed in any other Senſe. So that there is no juſt Reaſon to interpret the Word *Almà* in the Propheſy, of a *young Woman*, in general, as our Author from *Eraſmus* contends; nor can it fairly bear any ſuch Interpretation; but is moſt naturally and obviouſly to be underſtood of a *Virgin* only.

THE *Second* Obſervation the Author makes to ſtrengthen his Explication of the *Context*, is, "That the Prophet himſelf "puts it paſt Diſpute, by expreſs Words, "as well as by his whole Narration, "that his own Child was the *Sign* men- "tioned, when he ſays, *Behold I and the* "*Children whom the* LORD *hath given* "*me, are for Signs and for Wonders in* Iſ- "rael; *from the* LORD *of Hoſts, that* "*dwelleth in Mount* Sion *."

WHEREAS this Expreſſion refers not at all to *Immanuel*, but to the Prophet's two Sons, *viz. Shear-jaſhub*, mentioned Chapter vii, Verſe 3; which Name was given him to denote the Preſervation of the *Jews* from the Invaſion of *Rezin* and *Pekah*; and *Maher-ſhalal-haſh-baz*, men-

 tioned

* Iſa. viii. 18.

tioned Chapter viii, Verſe 1, who was ſo named to point out the Deſtruction and Spoil of *Damaſcus* and *Samaria*. And theſe being the Children, which the Prophet ſays were for Signs and for Wonders in *Iſrael*; this agrees better with the Words, which ſpeak of *Signs* in the *Plural*, than our Author's poſitive Aſſertion, "That his own Child was the Sign men-"tioned, Chapter vii, Verſe 14." which I have obſerved ſpeaks of *Immanuel*, and not concerning either of the Prophet's Sons; and of the Child of a *Virgin*, not of the *Propheteſs*.

AND having thus anſwered the Arguments upon which the Author's Conſtruction of this Paſſage is wholly built, I ſhall next proceed upon it, to give a particular Account of theſe two Chapters, as far as they relate to the Point in Hand.

WHEN *Rezin*, King of *Syria*, and *Pekah*, King of *Iſrael*, were with their united Forces aſcending up to *Jeruſalem*, to fight againſt it, and *Ahaz* and the Princes of the Houſe of *David* were informed of their deſigned Invaſion, and mightily terrified with the News of it, *Iſaiah* the Prophet was ſent of GOD, attended with his Son *Shear-jaſhub*, which Name

Name was given him for that Purpoſe, to meet *Ahaz* and comfort him; the Name of *Shear-jaſhub*, ſignifying, *A Remnant ſhall return*, being a *Sign* or *Token* to the King, That, as the Prophet declared, the Reſolution of theſe two Kings *ſhould not ſtand* or take effect. *Ahaz* not being ſufficiently made eaſy or ſatisfied with this, the Prophet, for his further Aſſurance, bid him chuſe what *Sign* he ſhould think fit, *either in the Depth or in the Height above*. But *Ahaz*, either out of Contempt of the True GOD, whoſe Worſhip he had forſaken, or relying more fully upon the *Idols* he had embraced, refuſed it, ſaying, *I will not ask, neither will I tempt the* LORD. Upon this, the Prophet applies to the *Houſe of* David in general, and having reproved it, for not relying on the Aſſurances GOD had given of its Preſervation, even wearying him thro' their Infidelity; *Therefore*, ſays he, *the* LORD *himſelf ſhall give you a Sign, Behold, a Virgin ſhall conceive and bear a Son*, even the *Meſſias*, promiſed to ariſe out of the *Houſe of* David, *and ſhall call his Name* Immanuel: For GOD will aſſuredly perform his Promiſe, and preſerve the *Houſe of David* for his Sake, of the utter Extirpation of which you are now ſo diffident: And this Sacred Perſon, tho' He ſhall be truly GOD *with us*, as the Name

Immanuel

Immanuel imports, yet ſhall be truly Man, and of the real Seed of *David*, being brought up with *Butter and Honey*, that is, with ſuch Food as Children amongſt you are nouriſhed with; that ſo he may come gradually to Years of Diſcretion, *to know how to refuſe* that which is *Evil*, and *chuſe* that which is *Good*: *For*, which ſhall be an immediate Confirmation of all this, *Before a Child* (for ſo *Ha-naar*, a *Boy*, ſhould be rendred, as *Ha-Alma*, a *Virgin*, is in the preceding Verſe,) *before*, I ſay, a *Boy*, or *Male Child*, *ſhall know to refuſe the Evil, and chuſe the Good, the Land that thou abhorreſt, ſhall be forſaken of both her Kings*. And for the more remarkable Performance of this laſt Aſſertion, GOD ſpake again unto the Prophet, and ordered him to take a *great Rowl* or Book, *and write in it, in the Sight of two faithful Witneſſes, concerning his own Son*, according to the ſaid latter Part of the general Propheſy before given out; to which End, or for the Accompliſhment of which, *He went unto the Propheteſs, and ſhe conceived and bare a Son accordingly*; of whom the LORD ſaid unto him, *Call his Name*, that is, the Name of this thy Son, *Maher-ſhalal-haſh-baz*. *For*, as I ſaid before of a *Boy* in general, ſo now I ſay of this thy Son, *before the Boy* (Ha-Naar)

ſhall

ſhall have Knowledge to cry, my Father, and my Mother, the Riches of Damaſcus, *and the Spoil of* Samaria *ſhall be taken away before the King of* Aſſyria, (or by him that goes before, or is the Servant of, the King of *Aſſyria*:) For ſo the Name of *Maher-ſhalal-haſh-baz* imports, *viz. In making ſpeed to the Spoil he haſtneth the Prey.* After this alſo the LORD ſpake to the Prophet, and, the People not relying upon Him, but truſting rather to other Supports, declared, *Behold, the* LORD *bringeth upon you the King of* Aſſyria; *and he ſhall paſs through* Judah, *and the ſtretching forth of his Wings ſhall fill the Breadth of thy Land,* O Immanuel, the *Meſſias*, who, I promiſed before, ſhall be born of a *Virgin*, and who art the *Son of David*, and Heir of the Kingdom of *Judah*. And when, in the Concluſion of all, the Prophet had declared, That, tho' the People did not, yet he would *wait upon the* LORD, *and look for him*, and his Protection only: As being amazed at this Obſtinacy and Infidelity of the People, he afreſh exclaims, *Behold, I and the Children whom the* LORD *hath given me, are for Signs and for Wonders in* Iſrael; *from the* LORD *of Hoſts which dwelleth in Mount* Sion: That is, I myſelf, as a Prophet, and *Shear-jaſhub*, and *Maher-ſhalal-haſh-baz*

ſhalal-haſh-baz my Sons, are for Signs and for Wonders in *Iſrael.*

AND, this being a clear Account of the *Context*, our Author's † after-Reaſoning will be ſufficiently anſwered, it plainly appearing from this Account, that he has, inſtead of giving *the plain Drift and Deſign of the Prophet, literally, obviouſly, and primarily underſtood*, entirely miſtaken it. Neither is it any *Abſurdity* at all that the Prophet ſhould have the Conception of a *Virgin* and the Birth of the *Meſſias* literally and primarily in his View, tho' not in particular of *the Virgin Mary*, as the Author ſpeaks, *and the Birth of her Son* JESUS: For the Prophet's Expreſſion is in both Caſes an *Individuum Vagum* or undetermined Particular, *viz. a Virgin* and *a Son*, and not the determined Individuals, MARY and JESUS.

BUT ſtill our Author inſiſts, "That to "underſtand this Propheſy literally of "the *Meſſias*, is contrary to the very "Intent and Deſign of the Sign given by "the Prophet. For the Sign ‡, ſays he, "being given by the Prophet to convince "*Ahaz* that he brought a Meſſage from the

† Diſcourſe p. 42. ‡ Ibid.

" from the LORD to him to aſſure him, " that the two Kings ſhould not ſucceed " againſt him; How could a Virgin's " Conception and bearing a Son Seven " hundred Years afterwards, be a Sign to " *Ahaz*, that the Prophet came to him " with the ſaid Meſſage from the LORD?" This miſtaken Queſtion ariſes from the Author's confounding the Propheſy of the *Meſſias* with the *Sign* of the Prophet's Son: And will be anſwered by obſerving, That the Aſſurance of the *Meſſias* to be born of a *Virgin*, was not given to *Ahaz* in particular, but to the *Houſe of* David in general, as obſerved before; in order to comfort them by giving Notice of the particular Manner in which the *Meſſias* ſhould be born, who being to ariſe out of that Houſe, this Declaration was Aſſurance enough, that the *Houſe of* David ſhould not be overthrown, and, as was then dreaded, utterly extirpated. Now, for the immediate Confirmation of this, the Prophet in general declared, That ſo ſurely ſhould the *Houſe of* David be preſerved againſt this Invaſion, that before even *a Male Child* or Infant ſhould come to diſtinguiſh Good from Evil, both the Kings of the hated Land ſhould be cut off: And, in order to have this make the greater Impreſſion, the Prophet by GOD's Direction goes in to his Wife, who con-

ceives and bears a Son, before which Boy could come to any tollerable Knowledge, *Rezin* and *Pekah*, the Kings they feared, were both ſlain. To what Purpoſe therefore are theſe Queſtions put of a Child to be born Seven hundred Years after; when, beſides this, which was alſo given for its proper End, there was an *immediate* Sign given in the Prophet's Son?

If ſtill it be objected, That the Conception of a *Virgin* is here expreſsly called a *Sign*, *The* LORD *himſelf ſhall give you a Sign, Behold, a Virgin*, &c. And that, not to give this till Seven hundred Years after, could be no *Sign* at all to the *Houſe of* David, at the Time when it was ſpoken by the Prophet: I anſwer, 1. That the *Houſe of* David well knew the *Meſſias* had been promiſed all along, and in particular to ariſe out of *the Seed* or Poſterity of *David*; and ſo this Declaration, of the extraordinary Manner of his Birth, was a further Confirmation of that Promiſe: And that, 2. Tho' † "GOD gave *Gideon* "and *Hezekiah* immediate *Signs*," as the Author obſerves; yet He did not in all Inſtances take the ſame Courſe; as is evident in many Examples; one of which I ſhall only produce; When *Moſes* doubted of

† Diſcourſe, p. 43.

of his own Ability to carry ſo weighty a Meſſage to *Pharaoh*, as the LORD was about to ſend him with, and to deliver the *Hebrews* from the *Egyptian* Bondage, GOD gave him Aſſurance that He would be with him, * *And this*, ſays He, *ſhall be a Token*, or Sign, *unto thee, that I have ſent thee, When thou haſt brought forth the People out of* Egypt, *ye ſhall ſerve* GOD *upon this Mountain.* Whence it is plain, That *a remote Sign* is as † *agreeable to the Divine Conduct*, whether our Author knew it or no, or thought it more to his Purpoſe to take no Notice of it, as an *immediate one.* And tho' he ſeems to expoſtulate with ſome Aſſurance upon this Point, as if there never had been *a remote Sign* given, or that the Nature of it at leaſt was utterly unjuſtifiable; yet is there a ſufficient Reaſon for it, GOD being known in theſe Caſes (of *remote Signs*) to be engaged in them beyond all Diſpute; and it would be Impiety or wicked Infidelity not to rely upon his Word, as much as tho' the *Sign* ſpoken of was actually preſent. For which Reaſon ‡ *thoſe remote Signs could ſtand in no need of other Signs*, to any Man who acknowledged the Veracity and Power of GOD, *to manifeſt that* GOD, who

* Exod. iii. 12. † Diſcourſe. p. 43. ‡ Ibid.

ſo plainly manifeſted himſelf when He promiſed them, *would perform them in Time*: Thus *Moſes* had no Room to doubt that GOD ſpoke to him, ſince he was actually before him by his more immediate Preſence in the Buſh: Nor could the *Houſe of* David diſpute the Authority or Commiſſion of the Prophet, who had propheſied at leaſt Seventeen Years amongſt them, when he uttered theſe Words.

FROM what has been ſaid, I conclude, That this Propheſy, *Behold a Virgin ſhall bring forth a Son, and ſhall call his Name Immanuel*, is not applied by St. *Matthew* to the Conception of the *Virgin* Mary and the *Birth of* CHRIST in a *Typical* or Secondary Senſe, but that it was expreſsly and *literally* fulfilled: And therefore erroneouſly produced by the Author amongſt his Examples of Myſtical Prophecies.

2. THE next Inſtance is taken from St. *Matthew* alſo, who aſſures us, That the carrying down of our SAVIOUR into *Egypt*, and his Return from thence, was done, * *that it might be fulfilled which was ſpoken of the* LORD *by the Prophet, ſaying, out of* Egypt *have I called my Son.* Which Words are plainly taken from † *Hoſea*; ‖ "Where, according to "their

* Matth. ii. 15. † Hoſ. xi. 1. ‖ Diſcourſe, p. 47.

" their obvious Senſe, they relate to a paſt Action, (as our Author rightly obſerves) " and that to the Calling the Chil-" dren of *Iſrael* out of *Egypt.*" The *Iſraelites* then in this Tranſaction are an exact *Type* of CHRIST. Now, tho' it cannot certainly be affirmed, That the Prophet had our SAVIOUR or the *Meſſias* in his View, when he wrote theſe Words: Yet it certainly may be concluded, that the HOLY GHOST had, by whom he was directed; and that with a further Relation to the *Meſſias*; between whom and the *Jews* there is, in this Circumſtance an exact *Analogy*, Proportion or Agreement; as might be ſhewn, if there was Occaſion, in many Inſtances: One of which it may be ſufficient to mention, namely, That as the Word *Son* is ſpoken originally of the *Iſraelites*, ſo it is ſtill more proper of JESUS CHRIST; and conſequently the Expreſſion, which agrees with Both, more properly fulfilled in him. But if it be demanded, How it comes to be known, that the HOLY GHOST had this further Intention in the Words? I anſwer, That this appears from St. *Matthew*'s Interpretation; it being ſhewn * before that we are to take all theſe

* IId and IIId Heads.

theſe *Myſteries* from our SAVIOUR himſelf and his Apoſtles: And is is but reaſonable that we ſhould, they being moved by the ſame Divine SPIRIT that the Prophets were. Whether therefore our Author will allow this Expreſſion of *Hoſea* to bear the Name of *A Propheſy* or no, we have St. *Matthew*'s Teſtimony that it was ſo; and in that we acquieſce.

3. OUR Author's *Third* Inſtance is in like manner taken from St. *Matthew*, who informs us, That *Joſeph* came, at his Return out of *Egypt*, with the *young Child*, and dwelt at *Nazareth*, * *That it might be fulfilled which was ſpoken by the Prophets, He ſhall be called a* Nazarene. "† Which Citation does not expreſsly occur, ſays our Author, in any Place of "the *Old Teſtament*." Nor perhaps did St. *Matthew*, who by the Words, *Which was ſpoken by the Prophets*, may reaſonably be ſuppoſed to intend no more, than, that it was an *Expreſſion* or common Saying among the Prophets, tho' not recorded by them in their Writings: And if ſo, 'twill not follow, that becauſe "|| It "does not expreſsly occurr, it cannot "therefore be literally fulfilled." However,

* Matth. ii. 23. † Diſcourſe, p. 47. || Ibid.

ever, tho' this Citation ſhould be ſuppoſed to referr us to the Writings of the Prophets; yet may it very well be allowed to ſignify no more, than, as Dr. *Hammond* and others have explained it, "He "ſhall be the *Netzer*, or *Branch*, ſpoken "of by the Prophets." For this, as I obſerved before, was another Name given by them to the *Meſſias*: And ſo it will be literally fulfilled and properly applied without the Aid of *Surenhuſius*, whoſe Rules and Manner of Interpretation, to which theſe Propheſies are accommodated afterwards by the Author, I purpoſely here omit, and ſhall give my Sentiments of them in the Cloſe. But now, whether either of theſe Interpretations be the true one, or whatever elſe may be found hereafter of this difficult Place; it is ſurely no *certain* Inſtance of a Myſtical Propheſy, nor therefore candidly produced by the Author for that Purpoſe.

4. THE *Next* Example produced is from the Words of our SAVIOUR, who ſays of *John the Baptiſt*, * *This is* Elias *which was for to come.*" which, whatever our Author may think of it, plainly enough refers to the Words of *Malachy*, *viz.*

* *Behold,*

* Matth. xi. 14.

* *Behold, I will ſend you* Elijah *the Prophet, before the coming of the great and dreadful Day of the* LORD. Now, tho' there be in this Caſe the Figure *Antonomaſia*, *Elijah* being put for the *Baptiſt*, yet this will not inferr that the Expreſſion does not *originally* belong to the *Baptiſt*, that is, to the *Forerunner of the* Meſſias; any more than if any particular *Wiſe Man* was called *Cato*, it could be inferred that *Cato* himſelf was immediately ſpoken of. Now, that the Word *Elijah* was uſed by the Prophet for the *Forerunner of the* Meſſias, and conſequently for *John the Baptiſt*, not only appears from our SAVIOUR's Application, but alſo from the *Angel's* Expreſſion to *Zecharias*, viz. † *He ſhall go before him in the Spirit and Power of* Elias. This Propheſy therefore being primarily ſpoken of the *Baptiſt*, and fulfilled in him, and in no one elſe, can by no Rules of Art whatſoever be reduced under the Head of *Typical* Propheſies. Neither will it be proper to call this a Myſtical Propheſy, or to ſay, with the Author, "That "it ‡ was Myſtically fulfilled in *John* "*the Baptiſt*;" tho' the Figure *Antonomaſia* be uſed in it; a Thing common in all Languages, it not being proper to call

* Malachi iv. 5. † Luke i. 15. ‡ Diſc. p. 48.

call every Figure a Myſtery; or if it be, this will fill almoſt every Book whatſoever with Myſteries, and ſo utterly cut off all Objection againſt the Scriptures upon that Account. But if our Author can reduce the Figure *Antonomaſia* under the *Genius* of an *Allegory*, he may then reckon this Inſtance as proper to his Deſign; but he will then do, I believe, what was never done before him; and, after all, will find it but of little Uſe to the Defence of his Book; which running upon the Suppoſition that all the Propheſies are of the like Nature, will ſtill ſtand upon a falſe Bottom, tho' this be added to them that are ſo.

5. THE *Laſt* Inſtance our Author produces is taken from our SAVIOUR's Expreſſion to the *Jews*, who, taking Notice of their Obſtinacy or Inadvertency, tells his Diſciples, That He ſpake to the *Jews* in Parables, * *becauſe they ſeeing, ſee not; and hearing, they hear not, neither do they underſtand: And in them*, ſays He, *is fulfilled the Propheſy of* Iſaias, *which ſaith, By hearing ye ſhall hear, and ſhall not underſtand: and ſeeing, ye ſhall ſee, and ſhall not perceive.* "It is

" manifeſt,

* Matth. xiii. 13, 14.

"manifeſt, (I own, as the Author ob-
"ſerves) † that, according to the literal
"Senſe, it relates to the Obſtinate *Jews*,
"who lived in the Time of *Iſaiah*:" But then, I add, this does not hinder, but that it might include their Poſterity alſo, the Prophet having ſpoken it to the People in general; for ſo his Commiſſion runs, *viz.* * *Go, and tell this People*, &c. Now, that this general Expreſſion is to be extended alſo to the Poſterity of them, to whom it was ſpoken, is evident from the Prophet's Queſtion, which (having received the Meſſage,) he propoſes to the LORD, and from the Return that was made to it. The Prophet, ſurprized with the Severity of the Judgment, and rendered by that Means the more inquiſitive, immediately asks, † LORD, *How long ſhall this obſtinate Diſpoſition of the People continue?* To which he receives this Anſwer, ‖ *Untill the Cities be waſted without Inhabitant, and the Houſes without Man, and the Land be utterly deſolate.* But this being in no Degree at all fulfilled till the *Captivity* under *Nebuchadnezzar*, which was at leaſt an Hundred and fifty Years from the laſt of King *Uzziah*, in which the Prophet had theſe Things

† Diſc. p. 48. * Iſa. vi. 9. † Ibid. ver. 10. ‖ Ib.

Things * revealed to him, the Poſterity of the *Jews* muſt neceſſarily be included. It being thus undeniable that the Poſterity of the *Jews* is included in this Propheſy, what does it contain which ſhould hinder its being extended to that moſt remarkable Devaſtation and Diſperſion of the *Jews* under *Titus*, notwithſtanding it met with no ſmall Completion in the *Captivity*? For that their Obſtinacy did continue down to that Deſtruction, is a plain and undeniable Matter of Fact: Inſomuch that this very Obſtinacy was the Occaſion of it. The Words of this Propheſy therefore not meeting with their full Completion till the Time of the Wars under *Titus*, which was after our SAVIOUR's Time, He very properly and primarily applied them to the *Jews*, amongſt whom He lived, and in whom, as well as their Forefathers, they were literally fulfilled, tho' produced by our Author amongſt his Examples of *Myſtical*, *Typical*, *Allegorical* Propheſies.

HAVING thus examined our Author's Inſtances, which we may preſume he propoſed as the moſt proper to his Deſign, and ſhewn nevertheleſs, that there is only

* Iſa. vi. ver. 1.

One of the *Five*, which can fairly, candidly, and certainly come under the Denomination of Typical, or Myſtical Propheſies; it will hence follow, that the Literal ones are many more than he ſeems willing to believe, or at leaſt than will ſuit with his *Hypotheſis*, which ſuppoſes them all of a Myſtical Nature.

AND here I ſhould have concluded this Point, was it not neceſſary to take Notice of the Author's Obſervation, ſo oft inculcated, "That the † *Jewiſh* Law, "(which he notes) is expreſsly ſaid to "propheſy of, or typify *Chriſtianity*, and "alſo, ſome Parts of the ‡ *Jewiſh* Hiſtory, are made Types and Shadows of "*Chriſtianity*."

I HAVE already given the Reaſons, and ſhewn the Neceſſity of this Method; which differing not at all from the Nature of Typical Propheſies, there will be no abſolute Occaſion to run thro' all the Inſtances of them, given in the *New Teſtament*: But, ſince the Author has either particularly inſiſted upon, or occaſionally mentioned ſome of them, I ſhall therefore proceed to examine theſe likewiſe;

† Diſcourſe, p. 5. ‡ Ibid. p. 12.

wiſe; leſt I ſhould ſeem wilfully to omit any Thing he has judged material to his Purpoſe.

1. As to the Paſſages of the *Jewiſh Hiſtory*, it is obſerved, † "That St. *Paul* "ſays, JESUS *roſe again the third Day*, "*according to the Scriptures*; that is, "according to the *Old Teſtament*: And "he is ſuppoſed to ground this on the "Hiſtory of the Prophet *Jonas*, who was "three Days in a Whale's Belly, and then "came out." Again, it is demanded ‖, "What Foundation is there for St. *Paul*'s "arguing from the *Old Teſtament*, That "JESUS ſhould *riſe the third Day*, but "by an Allegory of *Jonas*'s being three "Days and three Nights in the Whale's "Belly?" To this I anſwer,

Firſt, THAT it does not certainly appear, that *Jonas*'s being ſwallowed up by the Whale, and caſt upon the Shore the third Day after, was either in the Tranſaction itſelf deſigned, or afterwards made, or appealed to by our SAVIOUR, as a *Type* of his Burial and Reſurrection; for, the Paſſage cited by the Author to this Purpoſe infers no ſuch thing. St. *Luke*, who

† Diſcourſe, p. 10, 11. ‖ Ibid. p. 94, 95.

who alone is quoted, † thus relates the Caſe, * *When the People were gathered thick together, he began to ſay, This is an evil Generation, they ſeek a Sign, and there ſhall no Sign be given it, but the Sign of*, that is, ſuch a Sign as was that of, *the Prophet* Jonas: *For* As *Jonas was a Sign unto the* Ninevites, *ſo ſhall alſo the Son of Man be to this Generation.* This, I ſay, is not to refer to the Caſe of *Jonas* as a *Type*; but merely to make uſe of it by way of *Compariſon*; not to ſuppoſe it Originally done for this End, but to apply it as a ſuitable Illuſtration.

Secondly, SINCE the Author demands, "What Foundation is there for St. *Paul*'s "arguing from the *Old Teſtament*, that "JESUS ſhould *riſe the third Day*, but "by an Allegory of *Jonas*'s being three "Days and three Nights in the Whale's "Belly?" I refer him to the Propheſy of *Hoſea* †, from which it is directly to be inferred. For, whereas the Prophet ſays, *After three Days will He*, that is, the *Meſſias*, *revive us, in the third Day He will raiſe us up.* This manifeſtly ſuppoſes his own Reſurrection on the third Day, by Virtue of which, as the *Firſt-fruits* of

† Diſc. p. 255. * Luke xi. 29, 30. † Hoſea vi. 2.

them that ſlept, He ſhould be enabled to perform it. Hence we are ſaid to be * *raiſed together with* CHRIST: And accordingly St. *Peter* ſays, † *Bleſſed be the* GOD *and Father of our Lord* JESUS CHRIST, *which, according to his abundant Mercy, hath begotten us again, unto a lively Hope of a Reſurrection to eternal Life, by the Reſurrection of* JESUS CHRIST *from the Dead*. The One therefore having an immediate *Dependance* upon the Other, our Reſurrection on the Third Day does neceſſarily ſuppoſe the Reſurrection of the *Meſſias* on the Third Day alſo. And it being on all Hands allowed, That what is immediately inferred from Scripture is according to the Genius and Meaning of it; and it being directly inferred from this Propheſy that the *Meſſias* was to riſe again the third Day, St. *Paul* might very well argue from it, That ‖ JESUS *roſe again the third Day, according to the Scriptures*; and that without building upon the Foundation of an *Allegory* of *Jonas*'s being ſo long in the Whale's Belly. This Propheſy therefore being literally fulfilled, You will find, *Sir*, that I have placed it among the Literal ones, ** before referred to.

2. THE

* Epheſ. ii. 6. † 1 Pet. i. 3. ‖ 1 Cor. xv. 4. ** IId Head.

2. The Caſe of *Jonas* thus affording no *Type* or *Allegory*; let us conſider the other Inſtance that the Author gives; for he has only mentioned Two, as far as I can find, in his whole Book. He informs us then, "That moſt divine is St. *Paul*'s "Argument in his Epiſtle to the *Gala-* "*tians*, to prove *Chriſtianity* to the *Jews* "from the *Old Teſtament* †." An Obſervation that carries ſomething very extraordinary in it; for it ſuppoſes, That the Apoſtle advances an Argument, in that *Epiſtle*, to prove *Chriſtianity* to Men who had already embraced the Faith; it being manifeſtly directed * *unto the Churches of* Galatia: Whereas the plain Deſign of it is, Not to prove *Chriſtianity* to them; but to blame them for being prevailed upon, by falſe Perſuaſions, to admit of the *Jewiſh Rites* in Conjunction with it, and to bring them off from that falſe Practice. The Queſtion there debated, is, Whether a Man is to be juſtified *by Faith*, or *by the Works of the Law?* And, to prove that Juſtification muſt come by the former, the Apoſtle ſhews, That *Abraham* was juſtified by Faith only, Four hundred and thirty Years before the Law was

† Diſcourſe, p. 11. * Gal. i. 2.

was inſtituted: And that all *Chriſtians* being *Abraham*'s *Seed*, are conſequently juſtified by Faith in the ſame Manner that he was; not by the Works of the Law, which ought to be laid aſide, as the *Schoolmaſter* only, or Tutor, that trained them up for CHRIST, at whoſe coming they were ſet at Liberty from the Tuition or Government of it. Whence the Apoſtle infers, That the *Galatians*, having once embraced *Chriſtianity*, were to be blam'd for admiting of the *Jewiſh Rites* along with it, and thereby bringing themſelves again under that Yoke of Bondage. And having thus ſhewn the *Chriſtian* Religion to be diſtinct from, and to have no Occaſion for the Ceremonies of, the *Jewiſh*; he goes on to illuſtrate what he had proved before, by an *Allegory* taken from the Hiſtory, which the Scriptures gives of *Abraham*'s Family. * *Abraham*, ſays he, *had two Sons, the one by a Bond-woman, the other by a Free-woman: But he who was of the Bond-woman, was born after the Fleſh*; that is, after the common Courſe of Nature; *but he of the Free-woman, was by Promiſe*; that is, by the miraculous Power of GOD, who had promiſed him. "Now this Hiſtory, ſays "he, will furniſh us with *an Allegory*

"convenient

* Gal. iv. 22, *&c.*

" convenient to be uſed for the Illuſtra-
" tion and better underſtanding of what
" I have been Diſcourſing about: For
" here we have *the Two Covenants, the*
" *One*, which was given upon, and re-
" ceived, *from Mount* Sinai, repreſented
" by *Hagar*, the Bond-woman; and the
" Name of *Hagar*, ſignifying a *Rock* or
" Mountain, ſhe ſo much the more ex-
" actly repreſents the Law given on
" *Mount Sinai* in *Arabia, which anſwer-*
" *eth to*, or is repreſented by *Jeruſalem*
" *which now is, and*, by Reaſon of the
" ſame Law there received, *is in Bondage*
" *with her Children*, as *Hagar* was. *But*,
" on the other Hand, *Jeruſalem which is*
" *Above*, that is, the Spiritual *Jeruſalem*
" or Kingdom of CHRIST, repreſented by
" *Sarah* the Free-woman, *is free* from
" this Yoke of Bondage which the Law
" impoſes, *and is* as *the Mother of us all*
" who profeſs the *Chriſtian* Faith." Here
then is a plain *Allegory*, expreſſed in the
Continuation of a *Metonimy*, *Hagar* be-
ing put for the *Law*, and *Sarah* for the
Goſpel; and that in the very ſame Man-
ner as *Ceres* amongſt the *Claſſics* is put
for *Fruit*, and *Bacchus* for *Wine*. And if
ſo, it is to be concluded, That the Au-
thor miſrepreſents St. *Paul* in making him
uſe the Hiſtory of *Hagar* and *Sarah* as
if they were originally deſigned as *Types*

of

of the *Law* and the *Goſpel*: And, that the Apoſtle only refers to it, as an Occurrence, which, by *making* an Allegory of, he might render a proper Illuſtration of his Diſcourſe, and by ſuch a lively Compariſon fix it the better upon their Memories. To ſhew therefore that St. *Paul* makes any Paſſages of the *Jewiſh Hiſtory Types and Shadows of Chriſtianity*, as he affirms †, the Author muſt give us ſome other Examples, for neither of theſe two will ſerve his Purpoſe.

BUT ſuppoſing theſe two Inſtances were uſed as *Types*, and ſo deſigned by the HOLY GHOST, who inſpired the Sacred Writers that recorded them; yet GOD having been pleaſed in both Caſes to exert his Almighty Power, in the miraculous Preſervation of the Former and Birth of the Latter, there can be no Abſurdity in ſuppoſing that He had a further Deſign in them, and that our SAVIOUR and St. *Paul* did apply or explain them according to it. This however, I have ſhewn, does not certainly appear; nor, if it did, would it much help the Author's *Hypotheſis*, which ſuppoſes that there are no Propheſies at all, but ſuch

† Diſcourſe, p. 12.

as are of this Typical or elſe a Myſtical Nature, to ground our Religion upon: Than which nothing can be more notoriouſly Falſe.

3. THE *Hiſtorical Parts*, therefore, † *of the Old Teſtament* do not appear, from any Examples the Author has given, *to propheſy of, or typify Chriſtianity*, as he affirms: Tho', that this is ſaid, as he alſo notes, of the *Jewiſh Law* is manifeſt, our SAVIOUR declaring, That * *the Law propheſied untill* John. And the Reaſon of this St. *Paul* tells us was, becauſe the Law was appointed as † *a Shadow of good Things to come*; and ſo not chiefly for its own Sake, as obſerved before, under the *Third Head*; where having ſhewn the Nature of this Method juſtifiable, there will be no Occaſion to enlarge upon it. Nor, what is ſomething extraordinary, has the Author given me any Ground for it, not having profeſſedly treated of any Inſtances of this Kind. But I muſt not omit to obſerve, That he has occaſionally mentioned one of them, namely, ‖ *That* CHRIST *was the Lamb ſlain from the Foundation of the World*; which is undoubtedly

† Diſc. p. 5. * Matth. xi. 13. † Heb. x. 1
‖ Diſcourſe, p. 25.

undoubtedly true, as to the eternal Purpoſe of GOD, tho' not expreſsly affirmed in the Places quoted. However, the *Paſchal Lamb* is plainly enough made a *Type* of our SAVIOUR; for, according to St. *John*'s Teſtimony, *When the Soldiers came to* JESUS, *and found him dead, they brake not his Legs*, to the End, ſays the Evangeliſt, * *that the Scriptures ſhould be fulfilled, A Bone of him ſhall not be broken.* Which Words undeniably refer to the Ordinance of the *Paſſover*, where it is expreſsly commanded, That † *a Bone of the Paſchal Lamb ſhould not be broken.* For the Divine Providence having a further Deſign in this, as well as other Particulars of the Ceremonial Law, did then determine, in the Lamb to be ſlain by the *Iſraelites* to point out the Sacrifice of the *Meſſias*; and, as an undoubted Criterion of it, aſſigning this particular Circumſtance, which ſhould be fulfilled in Him: And the Bleſſing then conferred on the *Children of Iſrael*, and this Rite appointed in Remembrance of it, being entirely by the Divine Goodneſs and Deſignation, it cannot ſure be thought unreaſonable that GOD ſhould alſo have ſuch a farther View in it; which indeed gives

* John xix. 36. † Exod. xii. 46.

gives the greater Weight or Importance to the Rite itſelf.

AND now, *Sir*, having traced the Author in every Step, and ſhewn both in his Inſtances of Myſtical Propheſies, and of Hiſtorical and Ceremonial Paſſages of the *Old Teſtament*, how very diſtant they are from being capable fairly to ſerve his Purpoſe; the *Major* Part of them not being Types or conſiſting of Figures not properly Myſtical; and having juſtified the Nature and Uſe of them that are ſo; I ſhall proceed to ſhew, as I at firſt propoſed, by way of Suppoſition, *viz.*

V. *That, tho' all the Propheſies of the* Old Teſtament, *relating to the* Meſſias, *were* Typical *or* Allegorical; *yet would the Concurrence of* ſo many *Circumſtances, in one Perſon, be an Invincible Proof of the Truth of his Pretenſions.*

THAT the Propheſies, I have been all along examining (which, without producing any others, are ſufficient to all the Purpoſes of this Controverſy) were deſigned to deſcribe and point out the *Meſſias*, not only appears from the Teſtimony of the ancient *Jews*, who lived before the Time of our SAVIOUR, in their Paraphraſes

raphraſes of the *Sacred Text*; but alſo from the Places themſelves, as I have already ſhewn: And, tho' under this Head, they are all ſuppoſed of a Typical or Allegorical Nature, yet will they have their proper Significations as ſuch, and ſtill contain various Characters of, and Circumſtances relating to him: For all Types, tho' made up of different Perſons, ſuppoſe an exact Analogy or Proportion, in Actions and other Circumſtances, between them; the Action or Circumſtance done or found in the Type, being alſo found or done over again in the Antetype. Thus, for Inſtance, let *Jonas* be a Type, as our Author makes him; the Circumſtance of Time, *viz.* the Three Days and Three Nights he continued in the Whale's Belly, bears an exact Proportion to the Time in which our SAVIOUR continued in the Heart of the Earth, which was three Days and three Nights likewiſe: And, thus, as a Bone of the *Paſchal Lamb* was not broken, ſo neither was a Bone of CHRIST. Suppoſing therefore that all the Propheſies delivered concerning the *Meſſias* were Typical, yet each containing ſome remarkable Circumſtances to concur in him, there would be ſuch a Variety and Number of them, as would neceſſarily diſtinguiſh Him from all other Men in the World, and deſcribe Him with ſo much

Exactneſs

Exactneſs and Certainty as would have no Poſſibility of miſtaking Him. For it would be utterly impoſſible, that ſo many Propheſies, containing ſo many Characters of a Perſon, with ſuch a Variety of Circumſtances relating to Him, and theſe given out ſo many diſtant, as well as different Ages before, ſhould all exactly concur in any *One* Man without the Deſignation of an eſpecial Providence, or the immediate Hand of GOD. And ſince all the Characters and Circumſtances pointed out by theſe Propheſies, [to be typically (as here ſuppoſed) fulfilled, or to concur, and be acted over again, in the *Meſſias*] did centre in the Perſon of JESUS CHRIST, this conſequently leaves no Room or Poſſibility of miſtaking Him; but is an Invincible Proof of the Truth of his Pretenſions, *viz. That He was the True* MESSIAS *or* SAVIOUR *of the World.*

BUT further, the Propheſy of *Daniel* * exactly fixes the Time of the *Meſſias*'s Coming and being cut off to the Times in which our SAVIOUR lived. Let therefore the Author either ſhew us ſome other Perſon then living to whom all theſe Propheſies

* Daniel ix. 24,——27.

Propheſies can be myſtically applied, or elſe fairly acknowledge that they are already juſtly applied and rightly fulfilled in the Perſon of JESUS CHRIST, and in Him only. 'Tis certain, that amongſt the Many, who then took upon them to perſonate the *Meſſias*, not one, our SAVIOUR only excepted, did pretend to this; but merely ſet up for Temporal Deliverers, according to the then prevailing Notions of the *Jews*; and how they all miſcarried in their Pretenſions, is evident from the *Hiſtory of* Joſephus.

NOR does what I have here ſaid of theſe Propheſies, upon the Suppoſition that they are *all* Myſtical, any way interfere with what I have advanced before, of the Foundation upon which thoſe that are really Myſtical juſtly depend: For, according to this *General Hypotheſis*, they will *all* be firmly eſtabliſhed upon the ſame Footing, as I ſhall now proceed to ſhew.

FOR GOD, as I obſerved, having determined in ſome Meaſure to conceal his Purpoſe of the Redemption of Mankind by the Death of his SON, was pleaſed to diſcover himſelf by ſlow Degrees, giving out various Types and Allegorical Propheſies of Him, at very diſtant Times, and by the Means of different Men, whom

He assisted for this Purpose, as his Infinite Wisdom deemed it proper; and to this End so formed the Ceremonies of the Law, He then gave his People, as to make it a Fore-runner and Shadow of better Things to come, which the Son of GOD was appointed to discover.

THE Time therefore for the complete Revelation of his Purpose being fully come, GOD no longer suffered it to lie concealed under these Mysteries, but sent *his Son* into the World with Commission to reveal his Will to it, and to explain, in a full and explicit Manner, what He had before intended in the Types, and Shadows of the Law, and Predictions of his Prophets.

IN Consequence of which Commission, our SAVIOUR, who manifested himself to be That *Son of* GOD by many other infallible Proofs, taught these Things, not only to the *Jews*, as Occasion offered, but most particularly to his Apostles, unto whom He transferred his Commission in this Particular; and to qualify them for it He not only himself *opened their Understandings that they might understand the Scriptures*, *Expounding* or making plain to their Capacities, thro' the whole Body of them, *the Things*, the Types and Figures,

gures, *concerning himself*; but alſo ſent to their Aid the HOLY GHOST, *to bring all Things to their Remembrance*, as well in this, as all other Caſes, *whatſoever he had ſaid unto them*. They therefore being thus inſtructed by CHRIST, and aſſiſted by the HOLY GHOST, preached theſe Things to the World; and by their Writings, in their *Goſpels* and *Epiſtles*, have tranſmitted them down to all Poſterity.

SUPPOSING therefore, that *all* the Propheſies of the *Old Teſtament* relating to the *Meſſias* were Typical and Allegorical, yet are we certain that we have the true Interpretation of them in the *New*, the Writers of it being inſpired or aſſiſted by the ſame SPIRIT by which the Writers of the *Old* were. And having by theſe Means the true Interpretations of them tranſferred to us, we have from thence infallible Certainty that our SAVIOUR's Pretenſions were juſt, it being utterly impoſſible, as I obſerved before, that ſo many Propheſies, containing ſo many Perſonal Characters, with ſuch Variety of Circumſtances,—— ſhould all exactly concur in, or be applied to, any one Man without the Deſignation of an eſpecial Providence, or the immediate Hand of GOD.

THIS I thought convenient to be urged, tho' wholly built upon our Author's falſe Suppoſition, or rather Aſſertion, *viz.* "That all the Propheſies are Myſtical;" to ſhew how weak his Argument is even upon his own Bottom, and that *Chriſtianity* would, upon theſe very Terms, ſtand in no need of being "† eſtabliſh-"ed by the Rabbins;" nor be any ways affected by all the Author's Critical Performance.

HAVING thus inſiſted on the Proof of the ſeveral Heads at firſt propoſed; I ſhall now, in the Cloſe, make ſome Obſervations upon the Whole.

1. FROM the Collation I have made of ſome of the Types of the *Old Teſtament* with the Antetypes to which they anſwer in the *New*, and that in an exact Analogy or Proportion, it is plain, that this Method cannot be charged with any Abſurdity or Diſagreement. Nor has the Author any where endeavoured to ſhew, that they do not correſpond with each other; or pretended to take off the Arguments upon

† Diſcourſe, p. 61.

upon which the Reaſonableneſs of this Method is founded; and ſo long as theſe remain unanſwered, his whole Work is of no Importance. Tis true, he tells us, in ſtating, as he pretends, † *The Nature of Typical* or *Allegorical Proofs and Reaſoning*, "That ‡ to ſuppoſe Paſſages cited, explained, and argued from in any "other Method than what is agreeable to the common Rules of *Grammar* and *Logick*, ſeems very extraordinary and difficult to underſtand and "to reduce to *Rules*." But others, it ſeems, are of a different Opinion, and think that * "The *Emblems* and Figures which "the Prophets make uſe of, are as capable of being reduced under *Rules*, as the "Terms of any Art or Science whatſoever." But why, the common Rules of *Grammar* and *Logick* are not, in all Caſes, ſufficient to explain the *Holy Scriptures*, is not ſo difficult a Matter to be accounted for; if it be conſidered, that *Grammar* and *Logick* are only deſigned for human Purpoſes, and not as Rules to interpret the Myſteries of the *Sacred Scriptures*, which, containing Matter of a quite different

† Title of Chap. ix. p. 50. ‡ Diſc. p. 51.

* *Lowth*'s Directions, p. 64.

ferent Nature, muſt conſequently be explained by Rules of a quite different Nature, *viz.* Such as are taken from the Nature of thoſe Myſteries, as *Grammar* is taken from the Nature of Language, and *Logick* from the Nature of human Reaſon. The Subject Matter is different, and therefore the Rules muſt be different likewiſe. But why muſt *Grammar* and *Logick* be only conſulted in this Caſe? One would have reaſonably expected that he, who had been ſpeaking ſo much of Allegories and Figures, would have rather made uſe of *Rethorick*, in ſtating the Nature of them. ——

2. SINCE the Types of the *Old Teſtament* agree in ſo exact a Proportion with the Matters for which they are quoted in the *New*, and ſince they compleatly anſwer the original Intent or Deſign of them, *viz. To comprehend, and yet conceal the ſecret Will of* GOD; it will hence follow, That tho' they are not the ſole Baſis upon which it depends, they are very conducive to the ſtrengthening of our Faith; becauſe they diſcover to us the wonderful Myſteries of Providence, and ſhew in what exact Order and Agreement every thing is brought about. For as the exquiſite Beauty, and univerſal Harmony

of

of the Works of the Creation beget in us a Satisfaction, and eſtabliſh our Faith in the CREATOR: So the Diſcovery of the regular and extraordinary Manner, in which GOD brings theſe Things about to effect the ſecret Council of his Will, makes us admire and acquieſce in his gracious Providence. And therefore, as far as this laying open the ſecret Purpoſes of GOD can be a Proof, ſo far are the Types of the *Old Teſtament* explained in the *New*, a Proof of the Truth of *Chriſtianity*. The Argument proceeds *à poſteriori*, from the Effect to the Cauſe: The Types and Myſteries ſo exactly fulfilled inferring the Providence of GOD; it being impoſſible to account for ſuch an Effect without the Suppoſition of ſuch a Cauſe. So that the Steps which Providence took, which are the Effect of it, in bringing about the Great Work of our Redemption by JESUS CHRIST, being ſo compleat, regular and wiſe as plainly to ſhew, that nothing elſe but GOD could be the Author, afford ſufficient Ground for the Mind ſteadily to acquieſce in its Aſſent that JESUS CHRIST is the *True Meſſias*. This Point is very well ſtated by Mr. *Lowth* *, who, having before

* *Lowth's* Directions, p. 68.

fore obſerved the Myſtical Senſe of the Prophetick Writings, ſays, " Theſe Pro-
" vidential Congruities between the Times
" of the *Old* and *New Teſtament*, as a
" Learned Writer ſtyles them, do very
" much confirm the Authority of both
" *Teſtaments*. From hence we learn that
" the Scriptures comprehend one entire
" Scene of Providence which reaches from
" one End of the World to the other:
" And that GOD, who is the Beginning
" and End of all Things, by various Steps
" and Degrees purſues one great Deſign,
" *viz.* The ſetting up the Kingdom of his
" SON, thro' the ſeveral Ages of the World,
" and will ſtill carry it on by ſuch Mea-
" ſures as ſeem beſt to his Infinite Wiſ-
" dom, till the Great Day of the Conſum-
" mation of all Things. Such a gradual
" opening this wonderful Scene of Provi-
" dence, is a new Argument of that In-
" finite Wiſdom which contrived it, and
" ſo fully juſtifies this Myſtical Way of
" propounding it. "

3. AND ſince theſe Myſtical Interpretations of the Apoſtles were delivered as Diſcoveries of the ſecret Mind or Purpoſe of GOD, it alſo follows, That none but an inſpired Perſon can convey them to us. So that if any Perſon, not inſpired or aſ-

ſiſted

ſiſted by the HOLY GHOST, ſhall take upon him to interpret any Paſſage Allegorically, not already ſo interpreted by the Evangeliſts or Apoſtles themſelves, we are not to look upon ſuch an Interpretation as a Diſcovery of the Mind of GOD, or to argue from it as ſuch. The Types and Allegories therefore of the ancient *Fathers* and *Apologiſts*, tho they may ſerve as Illuſtrations of the Matter they treat upon, or to promote a pious Affection and Zeal in ſuch as take Delight in them, are yet, as many of them as are not already ſo uſed by the inſpired Writers, Expoſitions merely human: Becauſe we cannot be certain, that any myſtical Senſe or Type is contained in, or lies concealed under any Occurrence or Prophetical Expreſſion of the *Old Teſtament*, which is not ſo explained in the *New*; unleſs it could certainly be proved, that the Perſon, who made any ſuch Interpretation, was inſpired, and knew the Mind of GOD, as well as the Apoſtles: But this, I preſume, cannot be proved of any of the *Fathers*, or *Apologiſts*; nor did any of them, as far as I know, ever pretend to it.

4. HENCE alſo I think it may be inferred, That, as to the Work of Mr. *Surenhuſius*, there does not appear any Ne-

ceſſity at all to ſearch among the Writings of the *Jewiſh Rabbins* for Rules of interpreting *the Forms* wherein the Evangeliſts and Apoſtles quote theſe myſtical Paſſages out of the *Old Teſtament*; it being ſufficiently proved, by other Arguments, that the Quotations in the *New* were made and applied by ſuch Perſons as were duly informed of the ſecret or myſtical Deſign of Providence in them: For all the Intent of theſe Quotations and Expoſitions being to lay open the ſecret Purpoſe of GOD, concealed under the ſeveral Ceremonies and Prophecies, inſerted, appointed or brought about by the Divine Deſignation to that Purpoſe, the Revelation of this was all that was needful, and all that the Apoſtles were engaged for, as to this Particular. But ſtill, for the Manner of expreſſing themſelves in theſe Quotations, it does not certainly appear that they confined themſelves to any human Rules then in Uſe among the *Jews*: And they being for the moſt Part illiterate Men, it does not ſeem very probable, that they did ſo confine themſelves, or indeed know any thing of them: Nor does it ſeem at all more likely, that the HOLY GHOST ſhould inſtruct them in theſe *Forms*, their Writings being as well deſigned for the

Uſe

Uſe of *all* Men as of the *Jews*. However, tho' it could be proved never ſo plainly, that the Apoſtles did confine themſelves in their Quotations to any ſuch Rules; yet would not this in the leaſt alter the Caſe, the Fundamental Reaſon of their myſtical Application being ſtill the ſame, *viz.* The Revelation of the ſecret Will of GOD, concealed under them. Tho' it cannot be denied, but that, if the Apoſtles did follow the then *Jewiſh* Rules of Quotation, the Diſcovery of this might be of good Conſequence with the *Jews*, as an Argument with which they ought, upon their own Bottom, to comply: So that Mr. *Surenhuſius* ſeems very right, in thinking, That † "ſuch Anſwers, "as are taken from theſe Rules, ought "to ſatisfy the *Jews*, being ſuited to "the Manner of explaining *Scripture*, "uſed by the old *Jewiſh* Doctors."

5. WHAT I have hitherto obſerved, relates only to the Myſtical Propheſies. As to the Literal ones it is already inferred, in the Concluſion of the Second Head, That they are a Poſitive and Direct Proof of CHRISTIANITY, as far

† Diſcourſe, p. 72.

ceſſity at all to ſearch among the Writings of the *Jewiſh Rabbins* for Rules of interpreting *the Forms* wherein the Evangeliſts and Apoſtles quote theſe myſtical Paſſages out of the *Old Teſtament*; it being ſufficiently proved, by other Arguments, that the Quotations in the *New* were made and applied by ſuch Perſons as were duly informed of the ſecret or myſtical Deſign of Providence in them: For all the Intent of theſe Quotations and Expoſitions being to lay open the ſecret Purpoſe of GOD, concealed under the ſeveral Ceremonies and Prophecies, inſerted, appointed or brought about by the Divine Deſignation to that Purpoſe, the Revelation of this was all that was needful, and all that the Apoſtles were engaged for, as to this Particular. But ſtill, for the Manner of expreſſing themſelves in theſe Quotations, it does not certainly appear that they confined themſelves to any human Rules then in Uſe among the *Jews*: And they being for the moſt Part illiterate Men, it does not ſeem very probable, that they did ſo confine themſelves, or indeed know any thing of them: Nor does it ſeem at all more likely, that the HOLY GHOST ſhould inſtruct them in theſe *Forms*, their Writings being as well deſigned for the

Uſe

Uſe of *all* Men as of the *Jews*. However, tho' it could be proved never ſo plainly, that the Apoſtles did confine themſelves in their Quotations to any ſuch Rules; yet would not this in the leaſt alter the Caſe, the Fundamental Reaſon of their myſtical Application being ſtill the ſame, *viz.* The Revelation of the ſecret Will of GOD, concealed under them. Tho' it cannot be denied, but that, if the Apoſtles did follow the then *Jewiſh* Rules of Quotation, the Diſcovery of this might be of good Conſequence with the *Jews*, as an Argument with which they ought, upon their own Bottom, to comply: So that Mr. *Surenhuſius* ſeems very right, in thinking, That † "ſuch Anſwers, "as are taken from theſe Rules, ought "to ſatisfy the *Jews*, being ſuited to "the Manner of explaining *Scripture*, "uſed by the old *Jewiſh* Doctors."

5. WHAT I have hitherto obſerved, relates only to the Myſtical Propheſies. As to the Literal ones it is already inferred, in the Concluſion of the Second Head, That they are a Poſitive and Direct Proof of CHRISTIANITY, as far as

† Diſcourſe, p. 72.

as any Proof at all can be drawn from Propheſy itſelf. And that Propheſy is a ſufficient Ground for Aſſent, is plain, becauſe it unexceptionably proves itſelf the Work of GOD; it being impoſſible for mere human Capacity to foreſee future Contingencies at ſo great a Diſtance, and in ſuch minute and particular Circumſtances: But ſtill it is undeniable, that the plainer they are, the more perfect Aſſent will ariſe from them. For, whereas the Literal Propheſies directly foretold the MESSIAS, and were exactly fulfilled in CHRIST; and ſo as directly conclude Him to be the *True Meſſias*: The Proof of the Myſtical ones *themſelves* depends upon the Teſtimony of CHRIST and his Miſſion from GOD. The latter Caſe ſtands thus: *viz.* That JESUS CHRIST is the *True Meſſias*, is ſufficiently proved, from his Doctrine, Miracles and Reſurrection: The Teſtimony of the *True Meſſias*, and conſequently of CHRIST, admits of no Diſpute; but is entirely to be depended upon: Now, having from Him the true Application of the Myſtical Propheſies, herein we have ſo much Wiſdom diſcovered to us as makes it certain, that no one could have ſo diſcovered them but a Perſon ſent from GOD, and that

conſequently

conſequently JESUS CHRIST was ſuch; and theſe Diſcoveries being intended to lay open the Scene of Providence relating to the *Meſſias*, and that whole Scene terminating in JESUS CHRIST, this alſo ſhews, that He could be none other than the *True Meſſias*. But the Caſe of the Literal Propheſies will be thus: *viz.* Propheſies Literally and exactly fulfilled, inconteſtably prove themſelves to come from GOD; and conſequently the Propheſies relating to the *Meſſias*, being ſuch, come from GOD; but theſe being appointed to prove the Perſon in whom they concur to be the *True Meſſias*, and all of them concurring in the Perſon of JESUS CHRIST, it neceſſarily follows, that JESUS CHRIST is the *True Meſſias*.

I HAVE now laid before you, *Sir*, the Thoughts you was pleaſed to deſire, and endeavoured to ſet them in as clear a Light as I am able. The Reſult I can leave to none more proper than Yourſelf, whoſe acute and extenſive Genius, cultivated with good Learning and a liberal Education, renders You a Compleat, and what I chiefly depend upon, a Candid Judge. For the Reliance I have upon Your kind Acceptance of my Labour,

was

was the principal Inducement of my undertaking it, being well assured, That as Nothing tollerably done would escape Your Approbation, so would my Miscarriages either be wholly overlooked, or at least meet with the most favourable Censure. I am,

SIR,

Your most humble and

Most obedient Servant.